

THE MONTHLY ANTHOLOGY,

FOR

JANUARY, 1808.

ADDRESS BY THE EDITORS.

FOUR years have expired since the first publication of the Anthology, and we have now commenced the fifth volume. It was originally undertaken by a society of gentlemen for their own amusement, and for the diffusion of literary taste. As it was begun without any sanguine expectations of success, the mortification of disappointment was precluded ; and the proprietors, satisfied with a subscription sufficient to defray the expense of publication, have cheerfully continued their labours, without the prospect or desire of pecuniary remuneration.

They are fully sensible, that the Anthology has never been a favourite with the publick at large, nor were they ambitious of popularity ; since they scorned to discuss the trifling topicks of the day, and to gratify the malice of tattling gossips with the little tales of private slander. But from the ablest pens in the United States they have received praise, more than enough to satisfy reasonable vanity, and from the liberality of their patrons, sufficient encouragement to induce them to persevere. Amongst the subscribers to the Anthology they may proudly boast of the first names in the country, of those most distinguished by political knowledge, general information, extensive learning, the integrity of their publick conduct, and the virtues of their private life.

Without promising improvements, which may not be realized, they may reasonably flatter themselves, that the future numbers of this work will not be inferiour to the former, as the literary labourers will be increased. It is their ambition to diffuse useful knowledge, and inspire a taste for literature among their fellow-citizens. If they should

succeed in this laudable attempt, they will be amply rewarded by the pleasing consciousness of having *done the state some service*. If they should ultimately fail in their object, however deeply they may regret the want of success, they will console themselves with reflecting, that they have omitted no exertion to deserve it.

FOR THE ANTHOLOGY.

OBSERVATIONS ON ALLOWING THE CLERGY THE OCCASIONAL USE OF PRINTED DISCOURSES.

IN the Anthology for September 1805 (vol. ii. p. 454) there was a short piece with the same title, as is prefixed to this, and upon the same subject. In what follows, it is not intended directly to repeat any thing already said ; but to enlarge upon some of the considerations formerly suggested, and perhaps to add some new remarks to the same purpose.

The religious and moral principles of the greater part of Christians depend very much upon the stated instructions of the sabbath. Of those truths, which we do not disbelieve, it is necessary, that we should be perpetually reminded. Practical principles of the most serious importance have no proper influence upon our conduct, not because we doubt their evidence, but because we forget their authority. To these principles, therefore, it is necessary very frequently not to require our assent, but to recal our attention. To keep alive then the remembrance of those truths, which it is of most consequence that man should remember, nothing perhaps immediately contributes more, than the publick discourses of the sabbath. There are many, who have but little leisure to read, and many, who have

but little inclination ; and of those, who have both, more read for amusement, than for instruction, and more for instruction, than for moral improvement. There are those therefore, from whose minds all serious thoughts might fade away and disappear, if it were not for the continual reimpression and renewal, which is afforded by the publick discourses and other exercises of the sabbath.

If this then be true, if any thing like what I have stated be one of the purposes of publick preaching, it is not of little moment that this mode of instruction should be always such, as to produce its proper effect ; and especially that it never should be such, as to have a contrary tendency, such as only patient piety can hear without forgetting the seriousness, the importance, and the sublimity of its subject. It is matter for unpleasant meditation to consider the condition of a christian society, engaged perhaps throughout the week principally in secular concerns, and coming together sabbath after sabbath, not to have inattention reclaimed, not to have attention rewarded, but to sleep away the time of instruction, or to sit impatiently till released from their constraint, and to hear

without even transient interest, discourses upon subjects the most solemn that can engage human speculation. Thus it may be, however, without any thing to blame in the preacher, and perhaps without any deficiency of his in natural talents.

To write well is not an easy task ; and this is one of those observations, to which we assent so readily and with so little attention of mind, as not to take a view of their necessary consequences. But to write well, it has sometimes been contended, is not required in a preacher ; and his subjects, it has been said, are such, as to render it of little consequence what may be his mode of expression. To write well and eloquently, however, is nothing more, than to write in such a manner, as will most powerfully impress upon the minds of others what we ourselves strongly conceive. It is to substitute argument for assertion ; the written tones of interest and feeling for exclamations and epithets, method for confusion, clearness for obscurity, and conciseness for repetition. Now there is scarcely any diffidence, which may not be roused to question and to doubt by assertions too dogmatical ; there is scarcely any interest, which may not be suppressed by exclamations and epithets, and scarcely any attention, which may not be wearied out by confusion, and obscurity, and repetition. Such, then, are some of the evils of a clergyman's not writing well ; but to write well is for him especially difficult.

Any one, acquainted with literary history, may easily recollect many instances of the patient and long continued labour, which men of genius and study have employed in producing their works of ex-

cellence. But, unlike writers on general literature, the preacher of the gospel is limited in the choice of his subjects. He has the difficult task of rendering us attentive to the repetition of those truths, which have been often repeated, of making what is familiar, impressive ; and, if he intends the amendment of his hearers, (and what preacher does not ?) of giving new force to those motives, which have long presented themselves without effect. To perform, however, what is so difficult, he is not allowed leisure to wait for those hours of mental illumination, when every thing within is visible and distinct ; and for those happier moments, when his thoughts come warm from the heart, or glowing from the imagination ; but he is condemned to write without intermission ; it may be, amid perplexity, and vexation, and sickness ; or it may be, when his mind, urged to its allotted labour, can do little more than exhaust itself by its exertions.

To write without intermission is indeed possible ; but to think without intermission is not equally easy. Uninterrupted mental exertion in a little time destroys the health and the understanding. 'We have frequently known,' says Buchan, 'even a few months of close application to study, ruin an excellent constitution.' Of mental exertion none is more severe than the labour of invention. A clergyman, therefore, obliged as he is at present to continual composition, has this alternative, either to perform his duty in such a manner as will hardly satisfy himself, or to perform it in such a manner that he will not perform it long.

The clergy, it is true, find some, but it is in general very insuffi-

cient, relief in making use of each other's mutual assistance. But to many clergymen, especially to those in the country, frequent exchanges, as they are called, may from various causes be not convenient ; and why should not these, or why should not any, who are thus disposed, borrow the assistance of the dead instead of the living, and make use of the writings of those, to whom time has given its sanction, as teachers of moral and religious wisdom ?

What is said above may, perhaps, have more effect, if considered in connection with some of the observations, formerly made upon this subject. But will not, it may be asked, the practice here recommended tend to encourage indolence and neglect of duty ? Before directly replying to this objection, let me inquire what is the profit that a preacher's weekly discourses should always be of his own composing ? or what is the advantage of obliging him to say, in his own language, what he may find already said much more eloquently and impressively perhaps, than is within his powers of thought and expression ? But in direct reply it may be observed, that to write is indeed required at present ; but that there are no means of compelling indolence to write with labour and attention, and that by such a temper of mind the task of composing may be made sufficiently easy. As it is at present, then, if a clergyman be dispirited and indolent, his society suffer, for they hear from him dull and careless discourses of his own ; but, if the plan now proposed were adopted, his society might be gainers from his writing little, for they would then hear from him discourses of others, probably much

better than what any exertions of his own could produce.

I have formerly remarked upon the very defective education of most clergymen in our country, owing to the neglected state of literature among us, and of their being obliged to acquire after their settlement, if it be acquired at all, much of that learning which is most immediately connected with their profession. It is probable, that but very few of our clergy have much knowledge of those rapid improvements, which in the last half century have been made in the study of the scriptures ; of those discoveries in the East, by which their authenticity has been illustrated ; of that patient labour, by which their genuine text has been cleared from corruptions ; and of that critical acuteness and research, by which their meaning has been laid bare from the obscurity which time had gathered round it. But in a country like ours, where there are so few men of literary leisure, and where there is so little reward for literary exertion, the clergy should be allowed, I speak coldly, they should be encouraged to exert their talents for the purpose of diffusing general instruction, and in the cause of general literature. Among the clergy of other nations, there are places of comparative ease, which unquestionable merit may most commonly command, and to which we are indebted for many of those works, by which religion has been most successfully defended, and virtue most powerfully encouraged, for works such as the *Analogy* of Butler, or the *Sermons* of Massillon. I do not contend, that to our clergy should be granted either the dignity or the emolument of such stations, but only that we

should allow to men of talents a little of their leisure ; for unless we will endow colleges, or unless we will give encouragement to literature as a profession, there seems to be no other means of forming among us a body of men of learning.

In confirmation of some of the preceding sentiments, I quote the following passage from Burke. He is comparing the state of the Roman Catholick clergy in Ireland with that of the clergy of the established church :

‘ The ministers of protestant churches require a different mode of education, [from that of the Roman Catholick clergy] more liberal and more fit for the ordinary intercourse of life. That religion having little hold on the minds of people by external ceremonies, and extraordinary observances, or separate habits of living, the clergy make up the deficiency by cultivating their minds with all kinds of ornamental learning, which the liberal provision made in England and Ireland for the parochial clergy, (to say nothing of the ample church preferments with little or no duties annexed) and the comparative lightness of parochial duties enables the greater part of them in some considerable degree to accomplish.

‘ This learning, which I believe to be pretty general, together with an higher situation, and more chastened by the opinion of mankind, forms a sufficient security for the morals of the established clergy, and for their sustaining their clerical character with dignity. It is not necessary to observe, that all these things are, however, collateral to their func-

tion ; and that, *except in preaching, which may be and is supplied, and often best supplied, out of printed books*, little else is necessary for a protestant minister, than to be able to read the English language ; I mean for the exercise of his function, *not to the qualification of his admission to it.*”—Letter to Sir Hercules Langushe, M. P.

In one of those delightful papers of the Spectator, in which Addison introduces his favourite character of Sir Roger de Coverly, he tells us of Sir Roger’s chaplain following the practice which we have been recommending, and concludes with these observations :

‘ I could heartily wish, that more of our country clergy would follow this example ; and instead of wasting their spirits in laborious compositions of their own, would endeavour after a handsome elocution, and all those other talents that are proper, to enforce what has been penned by greater masters. This would not only be more easy to themselves, but more edifying to the people.”

I could not refuse myself the producing in my favour two such authorities as those of Burke and Addison.

If, however, there be any serious objection to what has been now proposed, it is to be hoped that such objection will be sufficiently considered. But if in truth there be none, and if what has been stated would be the real and important advantages of the practice recommended, then it is to be hoped, that no clergyman will lightly refuse himself this means of improvement, and that no society will hastily reject this occasional mode of instruction.

FOR THE ANTHOLOGY.

NATURAL HISTORY.

[WE avail ourselves of the present curiosity universally excited by the meteor which lately appeared in Weston, in Connecticut, to re-publish from a celebrated English journal the following interesting sketch of all the facts and opinions, which have of late years been given to the world, with respect to this very singular branch of natural history. In our next number we shall publish Professor Silliman's account of the late phenomenon in Connecticut.]

THE histories of all nations, in early times, abound with fabulous accounts of natural phenomena. Showers of blood and of flesh ; battles of armed men in the air ; animals of different descriptions uttering articulate sounds, are a few of the tales which we meet with in the annals of ancient Rome : and the lively imagination of Oriental countries has infinitely varied this catalogue of wonders. Of such incidents, however, it has frequently been found possible to give some explanation consistent with the ordinary laws of nature, after the narratives have been freed from the fictions with which superstition or design had at first mingled them. But it is singular with what uniformity the notion of showers of stones has prevailed in various countries, at almost every period of society ; with how few additions from fancy the story has been propagated ; and how vain all attempts have proved, to account, by natural causes, for the phenomenon, with whatever modifications it may be credited. Accordingly, philosophers have rejected the fact, and either denied that stones did fall, or affirmed, at least, that if they fell on one part of the earth, they were previously elevated from another. The vulgar have as stedfastly believed, that they came from beyond the planet on which we live ; and every day's experi-

ence seems now to increase the probability, that in this instance, as in some others, credulity has been more philosophical than scepticism.

There are two methods of inquiring into the origin of those insulated masses, which are said to have fallen in different parts of the earth. We may either collect, as accurately as possible, the external evidence, the testimonies of those persons, in whose neighbourhood the bodies are situated ; or we may examine the nature of the substances themselves, and compare them with the kinds of matter by which they are surrounded. The first mode of investigation is evidently more liable to error, and less likely to proceed upon full and satisfactory *data*, than the other. But if both inquiries lead to conclusions somewhat analogous ; if both the inductions of fact present us with anomalous phenomena of nearly the same description, and equally irreducible to any of the classes into which all other facts have been arranged, we may rest assured that a discovery has been made—and the two methods of demonstration will be reciprocally confirmed.

1. The first narrative, which has been offered to the world under circumstances of tolerable accuracy, is that of the celebrated Gassendi. He was himself an eye-witness of what he relates.

On the 27th of November in the year 1627, the sky being quite clear, he saw a burning stone fall on mount Vaisir, between the towns of Guillaumes and Perne in Provence. It appeared to be about four feet in diameter, was surrounded by a luminous circle of colours like a rainbow, and its fall was accompanied with a noise like the discharge of cannon. But Gassendi inspected the supposed fallen stone still more nearly; he found that it weighed 59 lib., was extremely hard, of a dull metallick colour, and of a specifick gravity considerably greater than that of common marble. Having only this solitary instance to examine, he concluded, not unnaturally, that the mass came from some neighbouring mountain, which had been in a transient state of volcanick eruption.

The celebrated stone of Ensishheim is not proved to have fallen, by testimony quite so satisfactory; but there are several circumstances narrated with respect to it, which the foregoing account of Gassendi wants. Contemporary writers all agree in stating the general belief of the neighbourhood, that on the 7th of November 1497, between eleven and twelve o'clock *a. m.* a dreadful thunder-clap was heard at Ensishheim, and that a child saw a huge stone fall on a field sowed with wheat. It had entered the earth to the depth of three feet; it was then removed, found to weigh 260 lib. and exposed to publick view. The defect in Gassendi's relation is here supplied; for we have the nature of the ground distinctly described; the natives of the place must have known that in their wheat field no such stone had formerly existed: but the evidence of its having actually been observed to fall, is by

no means so decisive as that of Gassendi.

Other recitals have been given of similar appearances, but by no means so well authenticated, or so fully examined, although somewhat nearer our own times. In 1672, one of the members of the Abbe Bourdelot's academy presented at one of the meetings a specimen of two stones, which had lately fallen near Verona; the one weighed 300 the other 200 lib. The phenomenon, he stated, had been seen by three or four hundred persons. The stones fell in a sloping direction, during the night, and in calm weather. They appeared to burn, fell with a great noise, and ploughed up the ground. They were afterwards taken from thence, and sent to Verona. This account, it may be observed, was published in the same year. Paul Lucas the traveller relates, that when he was at Larissa in 1706, a stone of 72 lib. weight fell in the neighbourhood. It was observed, he says, to come from the north, with a loud hissing noise, and seemed to be enveloped in a small cloud, which exploded when the stone fell. It smelt of sulphur, and looked like iron dross.

M. De la Lande, in 1756, published an account of a phenomenon very nearly resembling the above, but deficient in several points of direct evidence. His narrative, however, deserves our attention, because he seems to have been upon the spot, and to have examined with great care the truth of the circumstances, which he describes. In September 1753, during an extremely clear and hot day, a noise was heard in the neighbourhood of Pont-de-Vesle, resembling the discharge of artillery. It was so loud as to reach several leagues in all directions. At Liponas,

three leagues from Pont-de-Vesle, a hissing sound was remarked ; and at this place, as well as at Pont-de-Vesle, a blackish mass was found to have fallen in ploughed ground with such a force, as to penetrate half a foot into the soil. The largest of these bodies weighed 20 lib. ; and they both alike appeared, on the surface, as if they had been exposed to a violent degree of heat. It may here be observed, that the small depth at which these bodies were found in the ploughed land, renders it in the highest degree improbable that they should have existed there previously to the time of the explosion. To the same purpose we may remark the complete resemblance of the two masses, found at so great a distance from each other.

In the year 1768, no less than three stones were presented to the Academy of Sciences at Paris, all of which were said to have fallen in different parts of France ; one in the Main, another in Artois, and the third in the Cotentin. These were all externally of the very same appearance ; and Messrs. Fougeraux, Cadet, and Lavoisier, drew up a particular report upon the first of them. They state, that on the 18 of September 1768, between four and five o'clock in the evening, there was seen near the village of Lucè, a cloud in which a short explosion took place, followed by a hissing noise, without any flame ; that some persons about three leagues from Lucè, heard the same sound, and, looking upwards, perceived an opaque body which was describing a curve line in the air, and was about to fall upon a piece of green turf in the neighbouring high road ; that they immediately ran to this place, and found a kind of stone, half buried in the earth, extremely

hot, and about $7\frac{1}{2}$ lib. weight. This account of the fact was communicated to the academicians by the Abbé Bachelay. But they do not appear to have attached much credit to the whole circumstances of his narrative ; for they conclude (chiefly from several experiments made to analyse it) that the stone did not fall upon the earth, but was there before the thunder-clap, and was only heated and exposed to view by the stroke of the electric fluid.

Of late years, the attention of philosophers has been more anxiously directed to this curious subject ; and more accurate accounts of the supposed fall of stones have been collected from various quarters. It is not a little singular, that the narrative which, of all others, was supported by the very best and most direct evidence, was treated by naturalists near the spot with perverse incredulity ; until the results of chemical analysis, about ten years after the thing happened, began to operate some change upon the common opinions relating to such matters. We allude to the shower of stones, which fell near Agen, 24th July 1790, between nine and ten o'clock at night. First, a bright ball of fire was seen traversing the atmosphere with great rapidity, and leaving behind it a train of light which lasted about fifty seconds ; a loud explosion was then heard, accompanied with sparks, which flew off in all directions. This was followed, after a short interval, by a fall of stones, over a considerable extent of ground, at various distances from each other, and of different sizes ; the greater number weighing about half a quarter of a pound, but many a vast deal more. Some fell with a hissing noise, and entered the

ground : others (probably the smaller ones) fell without any sound, and remained on the surface. In appearance, they were all alike. The shower did no considerable damage ; but it broke the tiles of some houses. All this was attested in a *procès-verbal*, signed by the magistrates of the municipality. It was farther substantiated by the testimony of above three hundred persons, inhabitants of the district ; and various men of more than ordinary information gave the very same account to their scientifick correspondents. One of these (M. D'Arcet, son of the celebrated chemist of that name) mentions two additional circumstances, of great importance, from his own observation. The stones, when they fell upon the houses, had not the sound of hard and compact substances, but of matter in a soft, half-melted state ; and such of them as fell upon straws, adhered to them, so as not to be easily separated. It is utterly impossible to reconcile these facts with any other supposition, than that of the stones having fallen from the air, and in a state of fusion. That they broke the roofs of houses, and were found above pieces of straw adhering to them, is the clearest of all proofs of their having fallen from above.

Although nothing can be more pointed and specifick than this evidence, it yet derives great confirmation from the similar accounts which have still more recently been communicated. On the 18th December 1795, the weather being cloudy, several persons in the neighbourhood of Captain Topham's house, in Yorkshire, heard a loud noise in the air, followed by a hissing sound, and afterwards felt a shock, as if a heavy body had fallen to the ground at a little

distance from them. One of these, a ploughman, saw a huge stone falling towards the earth, eight or nine yards from the place where he stood. It was seven or eight yards from the ground when he first observed it. It threw up the mould on every side, and buried itself twenty-one inches. This man assisted by others, who were near the spot at the same time, immediately raised the stone, and found that it weighed about 56 lib. These statements have been authenticated by the signatures of the people who made them.

On the 17th March 1798 a body, burning very brightly, passed over the vicinity of Ville-Franche, on the Soane, accompanied with a hissing noise, and leaving a luminous track behind it. It exploded with great noise, about twelve hundred feet from the ground ; and one of the shivers, still luminous, being observed to fall in a neighbouring vineyard, was traced. At that spot, a stone above a foot in diameter was found to have penetrated about twenty inches into the soil. It was sent to M. Sage, of the National Institute, accompanied by a narrative of the foregoing circumstances, under the hand of an intelligent eye-witness.

While these observations in Europe were daily confirming the original but long exploded idea of the vulgar, that many of the luminous meteors observed in our horizon are masses of ignited matter, an account of a phenomenon, precisely of the same description, was received from the East Indies, vouched by authority peculiarly well adapted to secure general respect. Mr. Williams, a member of the Royal Society of London, residing in Bengal, having heard of an explosion, accompanied by

a descent of stones, in the province of Bahar, made all possible inquiries into the circumstances of the phenomenon, among the Europeans who happened to be on the spot. He learnt, that on the 19th December 1798, at 8 o'clock P. M. a luminous meteor, like a large ball of fire, was seen at Benares, and in different parts of the country; that it was attended with a rumbling, loud noise; and that, about the same time, the inhabitants of Krakhut, fourteen miles from Benares, saw the light, heard a loud thunder-clap, and, immediately after, heard the noise of heavy bodies falling in their neighbourhood. Next morning, the fields were found to have been turned up in different spots, which was easily perceived, as the crop was not more than two or three inches above the ground; and stones of different sizes, but apparently of the same substances, were picked out of the moist soil, generally from a depth of six inches. As the occurrence took place in the night, and after the people had retired to rest, no one observed the meteor explode, or the stones fall; but the watchman of an English gentleman, who lived near Krakhut, brought him one next morning, which he said had fallen through the top of his hut, and buried itself in the earthen floor.

Several of the foregoing narratives mention the material circumstance, of damage done to interposed objects by the stones, supposed to have fallen on the earth. In one instance still more distinct traces were left of their progress through the air. During the explosion of a meteor, on the 20th August 1789, near Bourdeaux, a stone, about fifteen inches diameter, broke through the roof of a cottage, and killed a herdsman and

some cattle. Part of the stone is now in the museum of Mr. Greville, and the rest in that of Bourdeaux. It is singular that this fact is not mentioned by M. Izarn,* nor by Vauquelin, although he examined a specimen evidently taken from the same stone, and received a *procès-verbal* of the manner in which it fell. We take the account from Mr. Greville's paper, (Phil. Trans. 1803. part I.); and he appears to have received it from M. St. Amand, Professor of Natural History at the Central School of Agen.

It is quite impossible, we apprehend, to deny very great weight to all these testimonies; some of them given by intelligent eye-witnesses; others by people of less information, indeed, but prepossessed with no theory; all concurring in their descriptions; and examined by various persons of acuteness and respectability, immediately after the phenomena had been exhibited. Without offering any farther remarks, then, upon this mass of external evidence, we shall only remind our readers of the main points which it seems satisfactorily to substantiate. It proves, that, in various parts of the world, luminous meteors have been seen moving through the air, in a direction more or less oblique, accompanied by a noise, generally like the hissing of large shot, followed by explosion, and the fall of hard, stony, or semi-metallick masses, in a heated state. The hissing sound, so universally mentioned; the fact of stones being found, unlike all those in the neighbourhood, at the spots towards

* *Des Pierres tombées du Ciel, ou Lithologie Atmospherique, &c. &c.* Par Joseph Izarn, Professeur de Physique, &c. Paris, De la Lain, fils. An. XI. (1803.) pp. 427, 8vo.

which the luminous body or its fragments were seen to move: the scattering or ploughing up of the soil at those spots, always in proportion to the size of the stones; the concussion of the neighbouring ground at the time; and, above all, the impinging of the stones upon bodies somewhat removed from the earth, or lying loose upon its surface—are circumstances perfectly well authenticated in these reports; and, when taken together, are obviously fatal to any theory, either of the masses having previously existed in the soil ready formed, and having been disclosed by the electric fluid—or of their component parts having existed there, and having been united and consolidated by that fluid.

II. While the internal evidence on this question, that is, the inference arising from an examination of the stones themselves, agrees most harmoniously with the conclusion to which the narratives above analyzed force our assent, and greatly strengthens that conclusion, it also leads to a farther knowledge of the subject, than the mere external evidence could of itself have afforded us.

The reports from all those who observed the meteors, and found the stones in the neighbourhood, after the explosions, agree in describing those substances as different from all the surrounding bodies, and as presenting, in every case, the same external appearance of semi-metallick matter, coated on the outside with a thin black crust, and bearing strong marks of recent fusion. This general resemblance we should be perfectly entitled to infer from the various accounts of eye-witnesses, even if no more particular observations had been made by men of science,

to whose inspection many of the fallen bodies were submitted. But fortunately a considerable number of these singular substances have been examined, with the greatest care, by the first chemists and naturalists of the age; and their investigations have put us in possession of a mass of information, capable of convincing the most scrupulous inquirer, that the bodies in question have a common origin, and that we are as yet wholly unacquainted with any natural process which could have formed them on our globe.

M. De la Lande appears to have examined the stones which fell near Bourg, in the province of Bresse, 1753, with some attention. He remarks their external coating of black vitrified matter, the metallick or pyritical threads interspersed through them, and more particularly the cracks filled with metallick particles. His chemical analysis is very meagre and unsatisfactory; but such as it was, its results, as well as the general observations of external character, corresponded with the inferences drawn by him from a similar examination of the stone which fell, in 1750, near Coutances, in Normandy, at the distance of three hundred and sixty miles from Bourg.

The external appearance of the three stones presented to the Academy of Sciences, as having fallen in different parts of France during the year 1768, was precisely the same. But Messrs. Lavoisier, &c. the committee appointed to examine them, performed the chemical analysis with much greater accuracy and fulness than M. De la Lande had done. That which fell in the Maine, and was presented by the Abbe Bachely, underwent the most careful process. It was

found to contain, of sulphur, $8\frac{1}{2}$ per cent. ; iron, 36 ; vitrifiable earth, $55\frac{1}{2}$. It must be remarked, however, that this decomposition was effected by means of experiments performed upon an integral part of the whole stone, considered as a homogeneous substance ; whereas, it is in fact a congeries of substances, which ought to have been separately analyzed. This consideration will, in part at least, enable us to account for the apparent discrepancy between the results obtained by the academicians and those of later experimentalists. Messrs. Lavoisier, &c. also examined particularly another stone, said to have fallen in a different part of France, and obtained very nearly the same results. The only difference was, that it did not give out sulphurated hydrogenous gas when acted upon by the muriatic acid ; a peculiarity distinctly observable in the other substance.

The description which Professor Barthold gives of the external character of the stone which fell near Ensisheim, in the fifteenth century, corresponds exactly with the descriptions given of these stones, and of the ores examined by M. De la Lande. The results of his analysis are somewhat different ; but he examined the whole heterogeneous compound, and not the parts separately. He concluded, that this mass contained 2 per cent. of sulphur, 20 of iron, 14 magnesia, 17 alumina, 2 lime, 42 silica. Mr. Howard has very justly remarked, that the Professor's own account of his experiments is at variance with the idea of lime being contained in the substance ; and that he has given no sufficient proof of the existence of alumina. It is also to be observed, that from the exceptionable method of analy-

sis pursued both by Barthold and the academicians, the metallick particles were not examined with sufficient precision. The specifick gravity of the stones examined by the academicians was to that of water, as 3535 to 1000. The specifick gravity of the stone of Ensisheim, as tried by Barthold, was 3233 ; that of the stone examined by Gassendi (who saw it fall) was 14, common marble being 11 ; and, taking the specifick gravity of marble to that of water, as 2716 to 1000, the specifick gravity of the stone observed by Gassendi will be to that of water as 3456 to 1000. So near a coincidence between observations, made at such a distance of time, upon these various substances, cannot fail to strike us as very remarkable, and to prepare us for that fuller demonstration of their identity, which was reserved for the labours of our countryman Mr. Howard.

This excellent philosopher has elucidated the subject of our present consideration, by a course of experiments, as interesting and instructive as any that the science of chemical analysis can boast of. He fortunately obtained specimens of the stones, which fell in several very distant quarters of the globe ; the Benares, and in Yorkshire (as we have already described) ; near Sienna, and in Bohemia, according to evidence not altogether so satisfactory, as that upon which the other narratives rest.

He began his inquiries, very judiciously, by a minute examination of the external mineralogical characters of these four substances ; and in this part of his task he was indebted to the learning and expertness of the Count de Bournon. The substances were found to resemble each other very closely in their general appearances, and in

the nature of their component parts. The chief difference consisted in the different proportions in which the same component parts were combined, so as to form the aggregate of the heterogeneous masses. Their specifick gravities were nearly the same, unless that the abundance of iron in one of the masses caused a considerable increase of its gravity. It may contribute to the formation of a precise estimate, if we present, in one view, the results of the experiments made to measure the specifick gravities of the most remarkable specimens hitherto examined. The four last in the list were calculated by the Count de Bournon. The specifick gravity of water being 1000, that of the

Ensisheim stone is	3233
Gassendi's* ———	3456
Bachelay's† ———	3535
Yorkshire ———	3508
Sienna ———	3418
Benares ———	3352
Bohemia ———	4281

All the stones examined by Count de Bournon and Mr. Howard were found to consist of four distinct substances; small metallick particles; a peculiar martial pyrites; a number of globular and elliptical bodies, also of a peculiar nature; and an earthy cement surrounding the other constituent parts. It was only the stone from

Benares that Mr. Howard could separate into its constituent parts, with sufficient accuracy, and in sufficient abundance, for a minute analysis of each. He found, however, that the nature of the metallick particles was the same in all; they were in each case an alloy of iron and nickel. In the pyrites of the Benares stone, nickel as well as iron was detected; and the easy decomposition of the pyrites by muriatick acid, in all the specimens, afforded a distinguishing character of this substance. The globules in the Benares stone contained silica, magnesia, and oxides of nickel and iron; the earthy cement consisted of the same substances, very nearly in the same proportions. In the other stones these globules could not be easily separated from the cement and pyrites. Mr. Howard, therefore, after freeing the aggregate as well as possible from the metallick particles, and several of the globules, was obliged to satisfy himself with analyzing the heterogeneous mass. Still the composition appeared wonderfully to agree with that of the basis and globules of the Benares stone; as the following Table, collected from Mr. Howard's experiments, and reduced to the parts of a hundred, will clearly evince.

	Oxide of Nickel.	Oxide of Iron.	Magne- sia.	Silica.
Stone from Benares { Globules	2.5	34.	15.	50.
{ Cement	2.5	34.	18.	48.
——— Yorkshire. Basis, i. e. earthy cement, with some globules, and the pyrites deprived of its sulphur	1.3	32.	24.6	50.
——— Sienna. Basis.	2.	34.6	22.6	46.6
——— Bohemia. Basis.	2.7	42.7	17.2	45.4

* Found in Provence.

† Found in the Maine.

About the time that Mr. Howard was engaged in these interesting researches, and before he had published the result of them, M. Vauquelin happened also to be occupied with the very same subject. He analyzed, though by a different process, the Benares stone, and two others which fell in 1789 and 1790 in the south of France. The results of his experiments agreed with those of our distinguished countryman in every particular; and we are now entitled to conclude, with perfect confidence, that the stones, that have at different times fallen upon the earth, in England, France, Italy, and the East-Indies, are precisely of the same nature, consisting of the same simple substances, arranged in similar compounds, nearly in the same proportions, and combined in the same manner, so as to form heterogeneous aggregate whose general resemblance to each other is complete. We are further warranted in another important inference, that no other bodies have as yet been discovered on our globe, which contain the same ingredients; and, more particularly, that the analysis of these stones has made us acquainted with a species of pyrites not formerly known, nor any where else to be found.

The general analogy between these stones and the masses of native iron found in different parts of the world, was too striking to escape the eminent inquirers who have investigated this subject. They resemble each other in their external character, though not by any means so closely as the stones: but in one circumstance of their chemical composition they have a remarkable similarity, both among themselves, and towards the stony substances. M. Proust, a considerable time before the date of Mr.

Howard's discoveries, had proved that the enormous mass of native iron found in South America, contained a large portion of nickel in its composition. Mr. Howard was led to the same conclusion by analyzing another portion of this body; and he found that the solitary masses discovered in Siberia, Bohemia, and Senegal, contained a mixture of the same metal with iron, though in various proportions. The Bohemian iron is an alloy, of which nickel forms eighteen parts in the hundred; in the Siberian iron, it forms seventeen; and in the Senegal iron, five or six. But what is still more striking, and tends to place the similarity of their origin beyond all doubt, the Siberian mass is interspersed with cavities, containing an earthy substance of the very same nature, as the earthy cement and globules of the Benares stone; nay, the proportions of the ingredients, according to Mr. Howard's analysis, are nearly alike, if we except that of the oxide of iron, which is considerably smaller in the Siberian earth. This curious fact excites the strongest prepossession in favour of the idea, that the Siberian iron owes its origin to the same causes, which formed and projected the different stones supposed to have fallen on the earth: and, coupled with the other details of the analysis, it naturally leads us to conclude, that the masses of native iron, as they are called, differ in no respect from the metallick particles, or the alloy of iron and nickel, which constitute one of the four aggregate parts in every stone hitherto examined.

It may be remarked, that, excepting the tradition of the Tartars respecting the fall of the Siberian iron from heaven, no external evidence has been preserved to illus-

trate the origin of those masses of native metal which have been analyzed by chemists. A tolerably authentick testimony has, however, been lately found to prove the fall of a similar body in the East-Indies. Mr. Greville has communicated to the Royal Society (Phil. Trans. 1803, pt. I.), a very interesting document, translated from the Emperour Jehangire's Memoirs of his own reign. The prince relates, that in the year 1620 (of our æra), a violent explosion was heard at a village in the Punjaub, and, during the noise, a luminous body fell from above on the earth. That the aumil (or fiscal officer) of the district immediately repaired to the spot where the body was said to have fallen, and finding the ground still hot and burnt up, caused it to be dug; when the heat increasing, he at last came to a lump of iron violently hot; that this was sent to the court, where the Emperour had it weighed in his presence, and ordered it to be forged into a sabre, a knife, and a dagger; that the workman reported it was not malleable, but shivered under the stroke; and that it required to be mixed up with one third part of common iron, when the mass was found to make excellent blades. The Royal historian adds, that upon the incident of this *iron of lightning* being manufactured, a poet presented him with a distich, purporting that, 'during his reign, the earth attained order and regularity; that raw iron fell from lightning, and was, by his world-subduing authority, converted into a dagger, a knife, and two sabres.'

The exact resemblance of the occurrence here related, in all its essential circumstances, to the accounts of fallen stones formerly detailed, and the particular observation upon the unmalleable nature

of the iron, give, it must be confessed, a very great degree of credibility to the whole narrative, and bestow additional weight on the inference previously drawn from internal evidence, that the solitary masses of native iron, found in different quarters of the globe, have the same origin with the stones analyzed by Vauquelin and Howard.

We have now gone through the whole evidence, both with respect to the circumstances in which these singular bodies are found, the ingredients of which they are compounded, and the outward appearance and structure which they exhibit: we are now to consider the inferences respecting their probable origin, which this mass of information may warrant us to draw.

Independent of the distinct negative which the external evidence gives to any such conclusions, we are fully entitled to deny that these bodies are formed in the ground by lightning, or existed previously there, both from their exact resemblance to each other in whatever part of the earth they have been found, and from their containing substances no where else to be met with. It cannot surely be imagined, that exactly in those spots where fire, of some unknown kind, precipitated from an exploded meteor, happened to fall, there should exist certain proportions of iron, sulphur, nickel, magnesia and silica, ready to be united by the heat or electricity. Still, less conceivable is it, that, in every such fall of fire, those ingredients should first combine, by twos and threes, in the very same manner, and then that the binary and ternary compounds should unite in similar aggregates. But, least of all is it reasonable to suppose, that bodies

formed in the earth should, upon being dug up, be found enveloped in a crust different from the rest of their substance, and bearing evident marks of having undergone the action of heat in contact with the air.

The same unquestionable resemblance which prevails among all these bodies, and, still more, the peculiar nature of the pyrites which they contain, prove very clearly that they have not a volcanick origin. Even if such an hypothesis were liable to no other objection, it would be inadmissible on this ground, that we know of no volcano that throws up so small a portion of matter, and so uniformly of the same kind. But though we were to admit the existence of this volcano, where must we place it, that its eruptions may extend from Bengal to England, France, Italy, and Bohemia; nay, from Siberia to Senegal and South-America? And if we are forced to admit the existence of a series of such volcanoes, which are known to us only by these peculiar effects of their eruptions, do we not acknowledge that we are compelled to imagine a set of causes, without any other foundation for our belief in them, than our occasion for their assistance in explaining the phenomenon? In short do we not account for one difficulty, by fancying a greater? But if it is alleged that the stones come from volcanoes already known, we demand, what volcano exists in the peninsula of India, or in England, or in France, or in Bohemia? And if it is said that these bodies are projected by Heccla, *Ætna*, &c. to all manner of distances, we must ask, whether this is not explaining what is puzzling, by assuming what is impossible? It is surely much better

to rest satisfied with recording the fact, and leaving it under all its difficulties, than to increase its wonders by the addition of a miracle.

The same remark may be extended to those, who have fancied that the constituent parts of the stones exist in the atmosphere, and are united by the fire of a meteor, or by the electric fluid. We have no right to make any such hypothesis. We have never seen iron, silica, &c. in the gaseous state. These bodies may, for ought we know, be compounds of oxygen and azote or hydrogen, &c.; but as yet we have no reason to think so. Besides, he who amuses us with this clumsy and gratuitous explication, will probably account for every other phenomenon by a similar process of creation: He may, with equal plausibility, conceive the earth to be formed by a union of burnt gases, and then cover it with vegetables, and people it with living creatures, by a few more conflagrations and explosions. Such, however, is the theory most heavily expounded by M. Izarn—spun, with tiresome and unprofitable industry, into cobwebs, which touch every fact, without catching it—and enveloping in the mist of general logical positions, which faintly conceal the fundamental postulate—an entire act of creation.

From the whole, we may safely infer, that the bodies in question have fallen on the surface of the earth, but that they were not projected by any volcanoes, and that we have no right, from the known laws of nature, to suppose that they were formed in the upper regions of the atmosphere. Such a negative conclusion seems all that we are, in the present state of our knowledge, entitled to draw. But an hypothesis may perhaps suggest itself, unincumbered by any

of the foregoing difficulties, if we attend to the following undoubted truths.

As the attraction of gravitation extends over the whole planetary system, a heavy body, placed at the surface of the Moon, is affected chiefly by two forces; one drawing it towards the centre of the Earth, and another drawing it towards that of the Moon. The latter of these forces, however, is beyond all comparison greatest at or near the Moon's surface. But as we recede from the Moon, and approach to the Earth, this force decreases, while the other augments; and at one point between the two planets, these forces are exactly equal—so that a heavy body, placed there, must remain at rest. If, therefore, a body is projected from the Moon towards the Earth, with a force sufficient to carry it beyond this point of equal attraction, it must necessarily fall on the Earth. Nor would it require a very great impulse to throw the body within the sphere of the Earth's superior attraction. Supposing the line of projection to be that which joins the centres of the two planets, and supposing them to remain at rest; it has been demonstrated, on the Newtonian estimation of the Moon's mass, that a force of projection moving the body 12,000 feet in a second, would entirely detach it from the Moon and throw it upon the Earth. This estimate of the Moon's mass is, however, now admitted to be much greater than the truth; and upon M. De la Place's calculation, it has been shewn that a force of little more than one half the above power would be sufficient to produce the effect. A projectile, then, moving from the Moon with a velocity about three times greater than that of a cannon ball,

would infallibly reach the earth; and there can be little doubt that such forces are exerted by volcanoes during eruptions, as well as by the production of steam, from subterranean heat. We may easily imagine such cause of motion to exist in the Moon, as well as in the Earth. Indeed, several observations have rendered the existence of volcanoes there extremely probable. In the calculation just now referred to, we may remark, that no allowance is made for the resistance of any medium in the place where the motion is generated. In fact, we have every reason to believe, from optical considerations, that the moon has no atmosphere.

A body falling from the Moon upon the Earth, after being impelled by such a force as we have been describing, would not reach us in less than two days and a half. It would enter our atmosphere with a velocity of nearly 25,000 feet in a second; but the resistance of the air increasing with the velocity, would soon greatly reduce it, and render it uniform. We may remark, however, that all the accounts of fallen stones agree in attributing to the luminous bodies a rapid motion in the air, and the effects of a very considerable momentum to the fragments which reach the ground. The oblique direction in which they always fall, must tend greatly to diminish their penetrating power.

While we are investigating the circumstances that render this account of the matter highly probable, we ought not to admit one consideration, which lies wholly in the opposite scale. The greater part of these singular bodies have first appeared in a high state of ignition; and it does not seem ea-

sy to conceive how their passage through so rare a fluid as the atmosphere could have generated any great degree of heat, with whatever rapidity they may have moved. Viewing as we do, the hypothesis of their lunar origin as by far the most probable in every other respect, we will acknowledge that this circumstance prevents us from adopting it with entire satisfaction. And while we see so many invincible objections to all the other theories which have been offered for the solution of the difficulty, we must admit that the supposition least liable to contradiction from the facts, is nevertheless sufficiently exceptionable, on a single ground, to warrant us in concluding with the philosophical remark of Vauquelin, 'Le parti le plus sage qui nous reste à prendre dans cet état des choses, c'est d'avouer

franchement, que nous ignorons entièrement l'origine de ces pierres, et les causes qui ont pu les produire.'

If, however, a more extensive collection of accurate observations, and a greater variety of specimens, shall enable us to reconcile the discrepancy, and to push still farther our inquiries into the nature of the new substance, a knowledge of the internal structure of the Moon may be the splendid reward of our investigations. And while the labours of the Astronomer and Optician are introducing new worlds to our notice, Chemistry may, during the nineteenth century, as wonderfully augment our acquaintance with their productions and arrangement, as she has already, within a much shorter period, enlarged our ideas of the planet which we inhabit.

For the Anthology.

NOTICE OF GRIESBACH'S EDITION OF THE NEW-TESTAMENT, NOW PRINTING AT CAMBRIDGE.

WE are extremely glad to find that proposals are issued for printing at the University press, Griesbach's edition of the Greek Testament, with a selection of the most important various readings. The edition from which the American is to be exactly copied, was published at Leipsick in the year 1805, under the inspection, we understand, of Dr. Griesbach himself, and by its size is intended for common use. His large critical edition in two thick vols. royal octavo (commonly called the duke of Grafton's edition) is not so convenient for academies and schools, or for the daily reading of theological students, as it is for reference on the shelves of the library.

This large edition is also extremely scarce, and cannot now be procured even in England, except at a price which few of our clergy can easily afford. After the theological world had waited impatiently for the second volume of this standard edition, as soon as it appears, it is found that first volumes cannot be obtained; so that a complete set of this valuable Testament is hardly within the reach even of the few, who know how to prize so laborious a work. We consider the publishers of this small edition as rendering a great service to the studious and pious portion of the community, by placing within the reach of every student and especially of ministers, a pure text and

select reading, of the Greek Testament.

Dr. Griesbach's accuracy, fidelity, and industry are well known to the learned in every part of Europe. He is a Lutheran by profession, and orthodox it is said in his religious opinions; but he has nowhere discovered in his few alterations of the received text the slightest bias, or want of impartiality. Marsh, the learned commentator on Michaelis, and now Margaret professor of divinity at Cambridge, loses no opportunity of praising his unwearied labours of more than thirty years in this kind of criticism, his scrupulous exactness, and above all the fairness with which he has quoted authorities, and the unbiassed judgment he has discovered in his decisions on the relative value of readings. His principles of criticism are to be found stated and justified in the Prolegomena to his critical edition, which we have mentioned above, & are very nearly the same with those adopted by Wetstein his great predecessor. But Dr. Griesbach's edition derives a value superiour to every other, from the more accurate collation, which has been made in late years of some of the most important manuscripts, from the discovery and examination of many others unknown to Mill and Wetstein, from the aids which biblical criticism has received from the various labours of the learned in the last half century, and more especially from the great discovery, which Dr. Griesbach has sufficiently substantiated, of the division of MSS. in families, or as he terms it *recensiones*. Those who wish for full satisfaction on all these subjects, may consult Michaelis's introduction, as it is enriched with the notes of Marsh, and the

Symbolæ Criticæ and other works of Dr. Griesbach.

It is also proposed, if this commodious edition should meet with the expected encouragement, to publish a supplementary volume, which shall contain an English translation of Griesbach's Prolegomena to his large critical edition, and the authorities, extracted from this, for every departure which he has made from the received text, and for every reading, which, tho' he has not ventured to insert it in the text, he considers of equal authority to the received. Perhaps also some other treatise or extracts may be added, calculated to awaken a curiosity, diffuse a taste, or promote a knowledge in biblical criticism.

There can be no doubt, that every man who feels a due respect for the sacred oracles, and especially every clergyman who must take them for the ground of his publick instructions, will be solicitous to have them in the purest form, in which they can be obtained by the aid of sober and accurate criticism. Enthusiasts in classical literature spare no labour or expense to obtain correct texts of the immortal authors of Greece and Rome; and shall the most valuable of all ancient writings, the books of the New Testament, be more incorrectly edited than the works of Homer and Virgil? No man would read his Homer or his Virgil in a common sixpenny edition picked up at a stall, if he could use the standard edition of Heyne; and is it of less importance that the word of God should be studied in its most correct state?*

* The following extract from Griesbach's Prolegomena, contains this sentiment eloquently expressed. "Cæterum quidquid ad sacri codicis integritatem tuendam, puritatemque textui sacro

If there be any who fear that a degree of uncertainty is thus induced in the oracles of religious truth by this representation of the importance of more accurate editions, than those in common use, it would be a sufficient answer perhaps to refer to the case of any other work of the ancients, which has been transmitted to us. But it would be worthy of their apparent concern to enquire, what is the authority of that text, which they have been in the habit of receiving all their lives, as neither more nor less than the very words of inspiration, from which it is unlawful to depart. If they enquire, they will find, that they are defending, as the precise language of inspiration, a text, which was given us by two printers of Leyden, in the infancy of sacred criticism. Our common editions contain, what is called the Elsevir text. This was compiled by the Elsevirs from the editions of Beza, and Beza copied the third of Robert Stephens, excepting a few changes, which he made according to his own judgment, and sometimes without sufficient authority; the 3d of Stephens closely follows the 5th of Erasmus, except in the Apocalypse, and a few other places, where the Complutensian edition

—
 restituendam pertinet, leve videri debet nemini. Quodsi enim in emaculandis Ciceronis aut Terentii scriptis non sine laude versata est tot doctorum virorum diligentia, nec quisquam tam ineptus est & impudens, ut triobolarem editionem horum auctorum quamcunque æquiparet optimis editionibus a summis criticis incredibili labore emendatis; quanto magis summa contentione conjunctisque criticorum studiis enitendum est, ut sacrorum librorum editio tandem aliquando extet in omnibus, minimis etiam, quantum fieri potest purissima, et a mendis quibuscunque, levioribus æque ac atrocioribus, expurgata."

[Griesb. Prol. p. xxxix.]

was preferred to that of Erasmus; and Erasmus constituted the text as he could, by the help of very few manuscripts, and those of no great antiquity, without any other critical *subsidia*, than the interpolated Vulgate, and some inaccurately edited Fathers. Besides; as the text of our common editions has not received any publick, much less binding sanction, it rests only on the authority of the editors we have enumerated; and why, at the present day, when sacred criticism has received so much improvement, we should still be taught to consider as sacred, a text settled two centuries ago upon much fewer authorities than we now possess, it would not be easy perhaps to say. Indeed, it may fairly be asked, who discovers the most rational respect for the word of God; the man who persists in considering a text constituted long ago by two printers of Leyden, as *totidem verbis, syllabis & literis* the only, sacred, and unalterable language of inspiration; or the man who is still anxiously solicitous to ascertain, by all the established rules of criticism applied to the testimony of MSS., Versions, and Fathers what was the original text of the sacred writings. Nothing is more generally acknowledged, than that the essential facts and doctrines of Christianity are in no degree endangered by the alterations, which just criticism demands in the present received text; and by very few of the various readings is the sense of passages at all affected. It is the glory of this branch of theological study, that it has engaged learned men of the most opposite persuasions in laborious contributions to its success. Among the collectors of various readings and the editors of the New Testament, we find the

names of the Romish divines of Complutum, the catholick Erasmus, Beza the disciple of Calvin, Walton, Mill, and Bentley of the Church of England, the mystical Bengel, Wetstein suspected of heresy, Matthäi of the Greek church, and the Lutheran Griesbach. With such examples, every christian who feels a proper respect for the scriptures must wish to have the words of everlasting life, as nearly as they came from the lips of our Saviour, and the pens of the apostles, as it is now possible to obtain them.

This Dr. Griesbach has effected in the opinion of competent judges, far beyond any other editor of the Greek Testament. His edition has been long received as a standard in all the universities of Germany, and it is appealed to with confidence by theologians in England and every part of Europe. The present edition is admirably adapted to common use. We have no doubt, from what we have learnt, that this American impression will be superintended with the utmost care, and we hope, as it is to be printed page for page with the Leipsick edition (in the text of which no erratum has, we believe, yet been found) that it will rival it in typographical accuracy. The subscribers' price too, for a book of 600 pages, is we think extremely moderate.

That the nature of this edition may be completely understood, we have translated the following passage from the short preface which Griesbach has prefixed.

'Wherever I have altered the common text, as it was edited by Elsevir in the year 1624, I have given the common reading in the margin, that every one may have an opportunity of using his own

judgment and choice; for I am not so presumptuous as to wish to obtrude my decision upon the reader. Those variations of my text from the received, which relate only to the order of words without affecting the sense, or which are only differences of spelling, I have thought it unnecessary to note in the margin; but every other variation, however trifling, I have pointed out with the most religious scrupulosity. I have also collected in the margin the most select and valuable various readings, which differ both from my own and the common text. In selecting them, I have endeavoured to consult the advantage of students in theology; who will find here almost any reading, which may happen to be mentioned in the usual lectures of professors upon the books of the New Testament. But this edition will not be a useless manual to other readers; for it will enable them to discover whether the immense collections of readings, which have been made by the unwearied labours of the learned, contain any thing of sufficient importance to the criticism or interpretation of particular passages, to invite to a more careful examination, or consultation of copious critical commentaries. Nay more, I have not left unnoticed the conjectures of learned men, and the different punctuations of passages, that I may thus open a wider field to students for the exercise of their judgments on subjects of criticism. For the authorities upon which I have determined any reading to be genuine, more or less probable, or utterly inadmissible, I must refer to my large critical edition printed at Halle.'

*For the Anthology.**ORIGINAL LETTERS*

From an American Traveller in Europe to his Friends in this Country.

LETTER THIRTEENTH.

Naples, Dec. 31, 1804.

MY DEAR SISTER,

It has been observed with great justice, that the modern Italians, though they fall very far short of their ancestors in the nobler qualifications and traits of character, yet have many points in which they still strongly resemble them. These particulars, very interesting in the history of the human character, as they serve to shew the permanent and irresistible force of habit, shall be hereafter the special subject of a letter. In no one trait do they more strongly resemble their ancestors than in their extravagant fondness for extensive palaces and magnificent villas. Rome, its environs, and indeed all Italy, were filled anciently with palaces and villas. We do not recollect a single great man, who had not, in the later periods of the Roman history, his country seats, his baths, and often his private theatre. The same rage still prevails among the Italian nobility, though undoubtedly more limited in consequence of their poverty. Almost every pope has ennobled, enriched, and aggrandised his family. Every great palace or villa belongs to some noble family, which traces a pope in its line of ancestry. These villas and palaces are in many points superiour to those of any other nobility, or even of any monarchs in Europe. Paul V. was the foun-

der of the illustrious house of *Borghese*. This family possesses an extensive palace and two villas, which on the whole may be considered as the most interesting at Rome. An Italian palace or villa, in point of dimensions, architecture, and ornaments, is an object of admiration; but there is a want of neatness, comfort, and taste in some parts of them, which renders them infinitely less pleasing than those of the English nobility. The *Palais Borghese* is situated on a fine street, leading from the *Piazza d'Espagne* to *St. Peters*. It is, like almost every Italian palace, a large quadrangular building, each of whose several sides cannot be less than 200 feet in length. You enter under an arch, made through one façade of the palace, into a vast court yard of perhaps 100 feet square. This court yard is surrounded with corridors, under which you pass, secured from the weather, to the different parts of the building. The whole lower floor is usually devoted to stables, coach-houses, and other offices, and is, as you would conceive from the habits of a filthy people, in a state extremely offensive to the senses. The *Palais Borghese* is, however, an exception to this rule; it is more neat, and its lower rooms are devoted to the gallery of paintings.

There are in this palace about fifteen or twenty apartments, kept always open to the visits of stran-

gers, and regularly attended by a concierge, to whom you pay a trifling compensation. In each room you find a printed catalogue of the paintings, which are all numbered, and you pass round and admire or censure at your leisure. Your catalogue is your companion ; your taste your guide. I do not know the number of original paintings in this palace, almost all of which are however by the first masters ; but, as I recollect no room with less than forty in it, there must be at least one thousand fine originals.

Every body enjoys these luxuries more than the owner. His habitation is ærial, perhaps in the third or fourth story ; and I have little doubt, that, though surrounded with this rich banquet of genius and talent, which his pride will not let him dispose of, he often dines on soup meagre for want of *funds*. I do not mean that he literally wants bread, but I am assured that these princes are often in want of a guinea to pay their debts.

The house of Borghese, however, will probably be provided for. The young prince has lately married the widow of general LeClerc, the sister of the emperour Napoleon. To the Bonaparte family he *brought* rank, palaces, and the richest treasures of painting and sculpture ; and he only demands in return a little Spanish or Neapolitan gold, which twenty thousand French troops can at any time command.

I understand that young Borghese is a very stupid, silly prince ; but as his wife has talents, at least for the theatre of love, and *fraternal* assistance, *his* want of talents is of no moment.

As the Palazzo Borghese is the most splendid of the Roman palaces, so the Villa Borghese is the

most distinguished of the country seats in the Roman territory. It is a very large and elegant seat, laid out with great taste, in a style between that of the French and English pleasure grounds.

Decorated with fountains and jettes d'eau, in which the Romans excel all the world, ornamented with artificial lakes, temples, and ruins, shaded by groves, and laid out in walks, sheltered by lofty hedges, it boasts more magnificence, and affords more variety than any thing of the sort I have met with in Europe. The Romans indeed have a great superiority over all the rest of the world in this species of decoration. They can erect statues of heathen gods, and of illustrious men ; they can distribute temples and ruins, without offending taste, or violating probability.

What an absurdity would it be in our country to erect the ruins of a Roman temple, when our history excludes the possibility of such a fiction ! If we would adhere to probabilities, we should confine ourselves to wigwams and beaverdams, instead of ruined palaces or shattered theatres.

The moderate nature of the Italian climate is equally favourable to delicious retreats of this nature. Their hedges are composed of the Laurustinus, now in bloom, of the laurel and the myrtle. The box and myrtle put forth their leaves and flower buds in December, in this climate, and are in flower in January and February.

When you peep through the hedges, you see the orange sinking down under its golden burden, and the citron arrests your attention by its fragrant perfume.

No place in the world unites all these charms in a higher degree than the Villa Borghese. It has a

fine carriage road throughout its extent, and it is very liberally thrown open to the publick for a promenade.

The palace of this villa is as superb as its grounds are enchanting. Of an imposing magnitude, richly decorated with antique bas-reliefs in the front, its exterior gives you some promise of the noble feast within. Nine elegant rooms on the basement story, whose pillars, floors, and even wainscots are of the richest marble, of infinite variety, are laid open for the display of the finest exhibitions of sculpture existing in any *private* cabinet in the world.

I shall not attempt to describe them ; many excellent remarks have been made on them by Dr. Moore, but there are a few which I cannot refrain from noticing.

There is a Grecian bas-relief, though of a Roman subject ; Curtius on his horse, leaping into the chasm to save his country. This is executed in marble. The expressions of terroure in the attitudes and countenance of the horse, and of despair in that of Curtius, are inimitably fine.

There are three pieces of statuary of Bernini, who lived about a century since, and who is therefore classed with the moderns, but whose works are, I think, equal to those of any ancient artist. The first is David with his sling, and his hand drawn back in the attitude of immediate attack ; his countenance is severe ; anger is inimitably expressed, but I think, with *many others*, that it is deficient in dignity ; it is the anger of a mean mind ; it is not the soul of David, commissioned, as he must have felt himself to be, by the God of battles ! The anatomical accuracy of this statue, and its attitudes, appear to me fine. The second is

Æneas, in the act of bearing off his father, with the little Iulus by his side. It is a tender, pathetick story, but I do not think that Bernini has rendered it as touching as he might. But his third piece makes ample amends for any trivial defects in the other two. The subject is one of Ovid's ; the flight of Daphne, and the pursuit of Apollo. The sculptor has chosen the moment when the god of music and of light had overtaken the Nymph, and when she was ———, to spare her disgrace, converted into a tree. The attitudes of both figures are enchanting. Her uplifted hands are already springing into leaves, and the tender feet are striking roots into the earth. Nobody would have conceived that marble could so well have expressed this singular mythological fable. The *connoisseurs of our party* give this piece a preference, in some respects, to even the Apollo di Belvidere, or the Venus di Medici, at Paris.

A groupe is undoubtedly more interesting than a single figure, and Bernini has here had it in his power to unite the beauties of both the Apollo and the Venus ; in addition to which he has contrived to shew his skill in the representation of the Metamorphosis.

In this admirable villa there are, also, the celebrated Seneca, dying in the bath, too exquisitely done. Death, with all his horrors, is too accurately described by the faithful chisel. The beautiful Hermaphrodite, lying on a couch ; the fighting Gladiator ; the Centaur conquered by Cupid, are all chef d'œuvres of Grecian artists. On the whole, I can say without enthusiasm, that had there been no other palace at Rome but that of Borghese, I should have thought myself amply repaid for the visit.

But I much question, whether we derive more pleasure from this superabundance of beauties, than if they were more limited in number. We should visit them oftener, and have more correct, definite, and stronger impressions.

I shall leave the description of the Palais Doria, Giustiniani, Barberini, Aldobrandini, Medicis, and Ludovis, till my return, and shall now take my leave of Rome, to

introduce you to wonders of another species ; to smoking mountains, and flowing lava ; to boiling springs, and excavated hills ; to sulphurous exhalations, and mephitick vapours. You will pardon me, if my letters *smell* too strongly of these topicks, for I consider myself writing upon volcanoes, and rambling over subterraneous fires.
Adieu.

For the Anthology.

REMARKER, No. 29.

—‘ And if a sigh would sometimes intervene,
And down his cheek a tear of pity roll,
A sigh, a tear, so sweet, he wished not to control.’

THE expressions, applied to particular classes of our sentiments and emotions, have the form of solecism. The effect of certain objects and representations upon the feelings is described in phrases of a paradoxical structure. It is called melancholy satisfaction, and soothing melancholy, pleasurable pain and painful pleasure, the joy of grief, agreeable sadness, and delightful woe. By those, who are unused to the ‘melting mood,’ or who think it worthy of their wisdom and dignity to guard themselves, and of their benevolence to guard others, against the weaknesses of fancy and feeling, this language is not heard with any great respect or sympathy. They are inclined to suspect it, as delusive or hurtful, or deride it, as a species of refined jargon. It cannot be denied, that phraseology of this kind is frequently the vehicle rather of vanity, than of tenderness ; the cant of an ill-directed, ill-governed, and factitious sensibility, and wayward imagination, rather than

the dictate of unadulterated nature, or the mirrour of just perception. On the other hand, it must be admitted that these and similar expressions allude to real phenomena of human nature. They are not ill chosen to picture those states of the mind, which have a tinge of sadness, and are yet agreeable ; in which pleasure and pain are blended, but in which pleasure prevails. They indicate something, to which the soul is conscious, solemnized, and affected by the objects of religion, softened by contrition, and bowed by humility, but cheered by hope, and exalted by the spirit of devotion. They answer to that grief for departed loveliness and worth, which is melted by time, and chastened by resignation, but which delights to hold in affectionate remembrance the buried friend or child. The heart-aches, that belong to the tender passion in its less violent symptoms, are thought to be rightly denominated pleasing pains. There is a luxury in the indulgence of

that soft and elevated melancholy, which is widely different from gloom or malevolence ; which is serious, yet affectionate ; which sometimes prefers the stillness of solitude, and the murmur of the woods, to 'towered cities,' and the 'busy hum' of men ; the sober-suited night to the 'gairish day ;' which readily vibrates to the tones of sorrow, and yet has an ear for the song of gladness :

'There is a kindly mood of melancholy,
That wings the soul, and points her to
the skies.
When tribulation clothes the child of
man,
When age descends with sorrow to the
grave,
'Tis sweetly soothing sympathy to pain ;
A gently wakening call to health and
ease.'

The expressions, we have recited, have respect to our sympathies with distress, real or imagined. It is believed to be a law of our mental frame, that in certain circumstances we shall derive pleasure from affecting objects and representations. The origin of this pleasure has been a subject of speculation ; for curiosity is necessarily interested to disentangle it from its apparent complications ; and the moral character of human nature is in some measure involved in the result of the inquiry. The Remarker invites his readers to join him in a brief examination of this part of our constitution. They may find that light is reflected from one of the dark sides of our nature ; and see a new proof of benevolence in the author of our frame ; who has placed an ally of the unfortunate in the strong holds of self-love, and ordained that 'pleasure shall be raised from the bosom of uneasiness.'

We are affected at the sight or

representation of fellow beings affected. We suffer to a certain extent in their sufferings. It cannot be supposed that exhibitions of misery are in themselves grateful ; that sobs and groans regale our ears, and spectacles of woe feast our eyes. If this ever happen with any, it must be with those only, who are under the operation of the most dark and malignant passions. Yet experience and observation prove, that men in general have some disposition to converse with misfortune, and find a pleasure in being moved with objects of distress. I shall remark on the fact, and the cause ; shall sketch the natural history of our sensibility to the sufferings of others ; and trace the origin of the pleasure apparently found in compassionate, sympathetick feelings, excited by the presence or the representation of human beings in situations difficult, trying, and calamitous.

The aptitude to be moved by the emotions, and to suffer with the sufferings of our fellow beings, is expressed in a variety of terms and phrases. It is called rejoicing with those who rejoice, and weeping with those who weep. Sympathy is used to indicate the state of our feelings, when we enter into their painful sensations. We are inclined to feel for all that feels, or that is intimately associated with what is sensitive. An inanimate object is regarded with interest on account of its connexion with something animated. A staff, which has been long a companion of our walks, is prized with a sentiment like affection. A dwelling, which has been a home, the seat of our best enjoyments, is forsaken with regret. Ruins, are objects of sentiment, calling back the mind to the days of other years, and seeming conscious to the actions

of the mighty dead. The power of strong passion to convert things inanimate into sympathising beings, is evinced by the personifications of poetry. In elegiack verses the trees, and fountains, and rocks are described as sharing the griefs, which the muse bewails. Few persons are wholly indifferent to the sufferings of the brute creation. The joy of the chase, celebrated with so much enthusiasm in hunting songs, is not espoused by the pitiful so strongly, as the fear and anguish of the animal flying from its pursuers. Many an eye has been moistened at the catastrophe of the 'high mettled racer,' and all readers of Virgil and Lucretius enter with fellow feeling into those passages, where they describe, the one the sorrow of a steer for the loss of his fellow, and the other the affliction of a cow deprived of her calf.* The dead, considered as cut off from every agreeable appearance of nature, every loved connexion of life, and shut up in the cold and dreary tomb, are viewed with pity, though reflection teaches us that these sad associations exist only in our minds. We feel for those, who are insensible to the circumstances that raise our emotion. The dubious prospects of the unconscious infant, deprived of its parents; the gaiety of the maniac, 'laughing wild,' excite compassion. The sympathy, of which we are treating, is the fellow feeling, which we have with a being like ourselves, in situations of distress or under painful perturbations of mind. We are said to harmonise with his condition and feelings; to make his sensations in a greater or less degree our own; to adopt his emotions. We see, hear, or im-

agine his misery, and our souls are attuned to correspondent vibrations.

The mode, the expressions, the degree, and the attractiveness of this sympathy, are diversified by a multitude of causes within and without us. The effect is much determined by the manner, in which the suffering is presented to our attention; whether by sight, by the report of an eye-witness, by the plain narrative of the historian, or the high-wrought fiction of the novelist; whether it appear in the tones of musick, in painting, sculpture, and statuary; in the descriptions of poetry, the pathetic addresses of eloquence, or in dramatick writings and exhibitions. In the efforts of art to raise emotion the success must vary with the skill and dexterity, which are exerted; and depends on the conformity of the characters, the incidents, the sentiments, and language; the intonations, looks, gestures, and attitudes to nature and truth. Numerous other circumstances are known to influence the direction and force of the sympathetick affections. The activity of the imagination, and sensibility of the heart, and delicacy of the temperament, are concerned in the impression made by scenes of woe. Some persons are too stupid to comprehend any sorrows, but their own. They witness and learn disasters with serenity undisturbed, as 'Dutchmen hear of earthquakes in Calabria.' This dullness of the imagination, which feels only what is presented to the senses or fixed in the memory, and makes no combinations of its own, is thought to 'account in part for the effect which exhibitions of fictitious distress produce on some persons, who do not discover much sensibility to the calamities of real life. In a

* Beattie's Essays, p. 182.

novel or a tragedy the picture is completely finished in all its parts, and we are made acquainted, not only with every circumstance on which the distress turns, but with the sentiments and feelings of every character with respect to his situation. In real life we see, in general, only detached scenes of the tragedy; and the impression is slight, unless the imagination finishes the characters and supplies the incidents that are wanting. There is a cold, unfeeling temperament, an icy hardness, whose pulse never throbs with tender sensations. Others are as much too easily moved. They have a morbid delicacy, which may well make them wish to avoid the sights and sounds of misery. A readiness to be affected by images of sorrow is a characteristic of the female heart. When was woman ever wanting in compassion? Connexion with ourselves, our private affections, our interests, and experience, has a necessary influence upon this class of feelings. 'He jests at scars, who never felt a wound.' 'He talks to me,' says the weeping mother, 'he talks to me, who never had a son.' In the near relations of life, our sympathy with others is often identified with personal suffering. What they feel we feel, perhaps without the mitigations and supports, which they experience, and in a greater degree than they. Selfishness, in its different forms, is an antagonist of compassion. Pride keeps us at a distance from vulgar and inelegant distress. Avarice hardens the mind against the compunctious visitings of nature, though it will allow us to weep at artificial misery, which does not need a friend. The gaiety of disposition, or the selfishness of temper, that often

accompany prosperous fortunes, or a dissipated life, are at variance with a sentimental, participating heart. Accustomed to live for self-gratification, their affections begin and end at home. They have few of those feelings, which prompt us to claim kindred with the fallen and the unhappy. Shall the tear of pity dim that eye, which is kindled with joy? Shall the gloom of sympathick sorrow be allowed to gather on minds, which good fortune enables to dwell in the day-light of perpetual cheerfulness? Shall he, who is intent on pleasure, turn aside from his pursuit to behold a sight of distress? Shall the soft indolence of his mind be disturbed by images of misery; or the noise of his mirth be interrupted by the cries of affliction? If he must contract acquaintance with misfortune, let it be only the mimic sorrow and fictitious woe of tragedy and romance, which it will cost him no pain nor trouble to compassionate. There is a laughing tribe, who cannot be expected to be very pitiful. So long as they have no affliction of their own, they retain a constant disposition to wit, humour, and ridicule, to the comedy and farce of life. It has been said of this temper, 'that a certain degree of vanity, or light pride, is necessary to feed and support it; and though it is never, perhaps, allied to dark envy or atrocious malignity, it is never entirely free from a share of sordid selfishness; for as the perpetual smile of gaiety can only flow from the heart, which is perpetually at ease, it can only flow from *that*, which carries the ingredients of perpetual ease always within itself; and these are affections, which never diverge far from its own centre.'

Novelty, education, custom, fashion, habit exert their influence on

this part of our constitution. When the revolutionary scaffold in Paris was daily smoking with the blood of its victims, the spectacle lost its interest with the people. The monster, Robespierre, who then governed, in the latter days of his power, is said to have procured the condemnation and execution of nine young and beautiful girls, who presented a chaplet to the Prussian commander at Verdun, merely to 'rouse the wearied attention of the populace by a more affecting exhibition.' The events of Europe, and especially in one country of it, for the last sixteen years, consisting of a succession of crimes and horrors, of civil massacres, and bloody wars, have operated by excess of stimulus to impair the sensibility of mankind. Age debilitates the feelings; and the professions, which occasion a familiarity with sufferings, tend to convert the humanity, which at first was instinct and emotion, into principle and habit. The rude

vulgar know nothing of refinements of feeling, which belong to the cultivated. Customs and manners increase or diminish the susceptibility. Roman gentlemen and ladies enjoyed the fights of gladiators in the bloody arena.

The opinion of merit and propriety always enters into our sympathies. Selfish, frivolous, and excessive sorrows, unbecoming the character of the subject, whether real or feigned, indicative of pusillanimity or atrocity, we refuse to partake. In real life we revere and love those persons, who appear to feel much for others, and little for themselves; who are at once affectionate and humane, patient and magnanimous. These are some of the properties and operations of our sympathetick feelings. Are these feelings ever productive of pleasure? What is the cause of this pleasure? What is their value and use in respect to character and enjoyment?

For the Anthology.

SILVA, No. 35.

Silva rerum & sentiarum comparanda est.—CICERO.

GARTH.

THE *Dispensary* of Garth, though deservedly celebrated and much read at the time of its appearance, has of late been much neglected. This is naturally the fate of all works, which treat of temporary topics. Hence an author, who writes for immortality, will always select such subjects, as will be interesting to posterity. The following lines from the poem above mentioned I have never seen quoted. They are excellent, and speak the language of philosophy,

uninspired by revelation, on an important subject, in terse and musical numbers.

'To die, is landing on some silent shore,
Where billows never break, nor tempests roar;

Ere well we feel the friendly stroke,
'tis o'er.

The wise, through thought, th' insults
of death defy,

The fools through blest insensibility.

'Tis what the cowards fear, th' unhappy crave,

Sought by the wretch, and courted by
the brave.

It eases lovers, sets the captive free,
And, though a tyrant, offers liberty.'

ANOMALIES

will exist in language, as well as in nature. The rules of a language must be supplied by itself; and the *si volet usus* of Horace answers a thousand objections of half-learned criticks. Priestley says, 'The word *means* belongs to the class of words, which do not change their termination, on account of number; for it is used alike in both numbers.' Campbell, who, in grammar, is a yet better authority, is of the same opinion. 'No person of taste,' he remarks, 'will, I presume, venture so far to violate the present usage, and consequently to shock the ears of the generality of readers as to say, *By this mean, by that mean.*' Even Webster is ashamed to contend for such phrases. Yet one half the lawyers and clergymen of this metropolis are continually labouring to reduce this noun *means* to the obedience of common law. Let them turn to Lindley Murray, who adduces examples against them from fifteen authors of the first celebrity. In vain, therefore, am I told, that *means* and *amends* were once trained among regular troops, when I know that they now are enlisted in the corps of dragoons; and that in that service they have been honoured with the commands of Addison, Atterbury, Blackstone, Burke, Pope, Swift, and other literary heroes of the same rank.

—
BURKE AND LAHARPE.

It is not a little curious, though not perhaps surprising, that Burke, the earliest of the anti-revolutionary enthusiasts in England, and Laharpe, the most eloquent of the anti-jacobins in France, should have seized upon precisely the same image, to depict the unnatural odiousness of the worst of those

factions, which successively exercised the democratick tyranny of the revolution. The celebrated letter to the duke of Bedford was written in 1796. Who remembers not the following passage? 'The revolution harpies of France, sprung from night and hell, or from that chaotick anarchy, which generates equivocally "all monstrous, all prodigious things," cuckoo-like adulterously lay their eggs, and brood over, and hatch them in the nest of every neighbouring state. These obscene harpies, who deck themselves, in I know not what divine attributes, but who in reality are foul and ravenous birds of prey (both mothers and daughters) flutter over our heads, and souse down upon our tables, and leave nothing unrent, unrifled, unravaged, or unpolluted with the slime of their filthy offal.'

Laharpe, at the re-opening of the Lyceum in the year 1794, after the fall of Robespierre, delivered a discourse, conceived in a style of splendid, indignant, exulting, and vehement eloquence, which is hardly inferiour to the philippicks of Demosthenes, and not unlike the declamations of Cicero against Antony. No man in France, and except Burke in Europe, had then dared to speak in such a tone of energetick indignation of what Laharpe then first called the *reign of monsters*. We have translated the following passage. He has been speaking of the intrusion of the ignorant and brutal creatures of Robespierre at the meetings of the Lyceum. 'In one word,' says Laharpe, 'this irruption of our tyrants, to overawe and pollute the peaceful festivals we here enjoy, can be represented only by one of those fabulous inventions, which enable the mind to conceive of those that are real, (by the creation

of imaginary monsters.) In the present instance the justness of the resemblance must atone for the hideousness of the objects compared. It must be permitted us to make use of images, which are faithful, though somewhat disgusting. Of these men we cannot speak without polluting language, as they have polluted human nature, and I wish that our language were as flexible in its tones as that of Virgil, when he described the harpies; that it might present you a picture of those hideous, filthy, and voracious animals, coming with their shrill cry, their infectious plumage, their hooked claws, and fetid breath, pouncing upon the banquet of Eneas, and besmearing with their excrements the meats, the table, and the guests, before they carried away their prey into the air.' Burke has quoted the original in a note.

'Tristius haud illis monstrum, nec
savior ulla
Pestis, et ira Deum Stygiis sese extulit
undis
Virginei volucrum vultus; fœdissima
ventris
Proluvies; uncæque manus; et pallida
semper
Ora fame.'

—
SIR PHILIP SIDNEY

is better known as a friend of Elizabeth's and patron of Spenser, than as a favourite of the muses. His pastoral romance called the *Countesse of Pembroke's Arcadia*, contains, together with much quaint, punning prose, many specimens of verse in different measures, some of which are not destitute of harmony, sprightliness, and wit. There are few probably, who ever read the whole of the *Arcadia*. It would require as much patient perseverance, as to labour through the pages of *Osian*: but the reward would be

greater. Sir Philip attempted hexameter, pentameter, sapphicks, &c. He had his share of taste; but the English language had not then acquired that flexibility, nor that harmony of combination, which have been exemplified by poets since his time. Many of his pastoral pieces are highly poetical in thought and figure, even when destitute of the melody of later bards.

The following lines, framed for the Echo, and intended for hexameter, will shew the impotence of our language when arrayed in dactyls and spondees:

'Eccho, what doe I get yielding my
sprite to my grieves? Grievés.
What medicine may I find for a griefe
that drawes me to death? Death.
O poisonous medicine! what worse to
me can be than it? It.
In what state was I then, when I tooke
this deadly disease? Ease.
And what maner a mind that had to
that humour a vaine? Vaine.
Hath not reason enough vehemence the
desire to reprove? Prove.
Oft prove I; but what salve, when rea-
son seekes to be gone? One.
Oh! what is it? what is it that may be
a salve to my love? Love.
What doe lovers seeke for, long seek-
ing for to enjoy? Joy.
What be the joyes which for to enjoy
they went to the paines? Paines.
Then to an earnest love what doth best
victorie lend? End.'

In his songs and sonnets, his sapphicks and anacreonticks, Sir Philip was not wholly unsuccessful. They exhibit more of the poetry of fiction, than of the harmony of numbers; and more happiness of thought, than gracefulness of expression. The lover may here quaff to his full, and present delicious draughts to his mistress. The cultivator of romance may find in *Arcadia* something fit for every soil; and the heroes and heroines, swains and lasses, though accustomed to wan-

der in its groves, may be transplanted to any climate by the skillful hand of fiction.

—
SIMPLE SONGS.

THE decay of simplicity in our songs and ballads has given me great uneasiness. Those beautiful compositions, whose authors never proudly aimed at description and sentiments above the comprehension of the lovelorn cookmaid and romantick hostler, are now seldom heard. That most delectable offspring of untutored nature '*the Caledonian maid*' now rarely visits our fashionable circles; but her place is filled by other Scotch lassies of Burns, or by *Exiles of Erin* or *wounded Hussars*. But the writer of that song will forever receive the benedictions of the most numerous class of readers, and of hearers, who are unable to read, for bringing terms of art and abstract science into his humble work, adapted, like our popular geographies, *to the level of the lowest capacities*. With unequalled pathos he explains the reason, why she could not express the '*innate cause*' of her sorrow.

'Ere reason form'd her tender mind,
The virgin learn'd to love :
Compassion taught her *to be kind*,
Deceit she was above.'

How many amorous maids, pierced by the shafts of the unrelenting god, before their tender minds were fortified by reason, will view in this mirror a perfect reflection of their own unhappy features; where once inanity of mind stared through unfixed eyes, and shed a cheering simper on the face, now clouded by doubts and deformed by jealousy.

But the most charming effusion of simplicity, uncontaminated by thought, in language impres-

sive and perspicuous by frequent iterations, is the divine ode, called '*the blue bells of Scotland*.' Here is no refinement of sentiment, or involution of expression: all is instantly intelligible, and to this *κρημα ες αιει* the sublimest homage will constantly be paid by the lover of *pure naturals*. The phrase has perhaps never been used in this sense before. It means, verse unburthened by that weight of sense, which destroys simplicity, restrains imagination, and vitiates sentiment.

In imitation of this ballad, the favourite bantling of the muses, I have attempted a new song in the same strain of simplicity, and it may be warbled with equal passion by the cowherds of the country.

1

O where and O where is your little piggy gone?
O where and O where is your little piggy gone?
He's gone across the fields,
In search of nuts to roam,
And 'tis O in my heart I wish him safe at home.

2

In what dress in what dress was your darling piggy clad?
In what dress in what dress was your darling piggy clad?
His nose adorn'd with iron,
His neck a yoke it had.
And 'tis O in my heart I love him like my dad.

3

Suppose and suppose that your darling pig should die?
Suppose and suppose that your darling pig should die?
The bassoon should play over him,
I'd set me down and cry.
And 'tis O in my heart I hope he may not die.

I sometimes flatter myself, that this may supersede the original; but let not the unknown author of the '*blue bells*' regard me with envy, for I confess, that whatever of sublimity, of ease, of dignity, of

forcible description, of simplicity and irresistible pathos, is found in this effusion, it is all drawn from his fountain.

Perhaps some carping rival may object, that the illustrious subject of my ode is not cloathed in all his proper habiliments.

His nose adorn'd with iron,
His neck a yoke it had.

But the first article is intended to excite in the mind an exalted opinion of the hero's courage, as the second must of his patience. Besides, I may urge, that my noble predecessor, in arraying his '*Highland laddie*,' has mentioned only his bonnet and waistcoat; and surely nobody can suppose, that so great a personage wore no other dress, however unprotected his countrymen are usually described.

In the adaptation of musick for the funeral dirge I may have been unsuccessful; but this must be attributed to our ignorance of what might be most agreeable to the illustrious shade. The bassoon was selected as nearly resembling the melody of the departed pig.

Cedite, Romani scriptores, cedite, Graii,
Nescio quid majus nascitur Piggiade.

PUBLICK SCHOOLS.

The system of thought and action, the character, manners and acquirements, which the young will possess at their entrance upon active life, depend in no small degree upon causes, which our wisdom cannot see nor foresee, nor our power control. Much however depends on human endeavours. These endeavours constitute edu-

cation. Education is conducted in families and schools. Domestic care is a most powerful agent in the formation of character. Men of great authority have given to instruction in the family, where this instruction can be obtained, the preference over the common places of publick education. They have maintained, that, under the eye of a parent and private tutor, morals would be more secure, and diligence insured, and improvement effected by avoiding the neglect arising from the confusion and hurry of a large school. On the other hand it has been replied, the partiality and indulgence of the family, prove, in general, greater impediments to morals and improvement, than any contagion or neglect incident to the assemblage of numbers in one place; whilst many important advantages belong exclusively to publick schools. In these the pupil is aided by system. From sympathy and imitation he acquires the spirit of order. Here compulsion and correction are employed. The learner is stimulated by rivals and assisted by friends. Honour and shame exert their whole force, and society gives animation both to his studies and pastime. Comparing his acquisitions with those of others, he estimates them less by his vanity, than by the standard of truth. Living on terms of equality with his fellows, he gains a manly and generous disposition: and he is preserved from that insolence and pride, which the solitary pupil, who is the chief object of attention, is prone to indulge.

ORIGINAL LETTER OF MRS. MONTAGU.

*Mrs. Montagu to Mrs. W. B.**Chaillot, Sept. 19, 1776.*

DEAR MADAM,

‘ I had the pleasure of receiving your obliging letter from the hands of a very lively polite French lady. Who she is I cannot learn, for at Paris every body does not know every body as at London. Miss G—— and I were going to step into the coach with an intention to pass one night at Paris ; but I changed my scheme, and insisted on Madame C—— staying the evening : she has travelled a great deal, and is very amusing. I have called twice at her door, but did not find her at home ; she wrote me a very obliging note to express her regret. I do not know whether I mentioned to you, that I was disgusted with the noise and dirtiness of an hotel garni. I had the best apartments in the best hotel at Paris. In my drawing-room I had a fine lustre, noble looking-glasses, velvet chairs ; and in my bed-chamber a rich bed with a superb canopy. Poets and philosophers have told us, that cares and solitudes lurk under rich canopies, but they never told us, that at Paris les punaises lie concealed there ; small evils it may be said, but I assure you as incompatible with sound sleep, as the most formidable terrors or the wildest dreams of ambition. I did not rest well at night, and in the day for the few hours I was chez moi I did not enjoy that kind of comfort one feels at home, so I was determined to have an habitation quite to myself. I got a pretty small house at Chaillot with the most delightful prospect ; it was unfurnished, so I hired furniture.

I had not brought house linen, but I found a Flemish linen-dra-per ; then I composed my establishment of servants ; I have of English, French, Italians, Germans, and Savoyards ; they cannot combine against me, for they hardly understand one another, but they all understand me, and we are as quiet and orderly as possible. I was not ten days from the time I hired my house before I inhabited it. I made use of it at first as an house to sleep in at night, and to visit from in the day, but I soon found out that it was an house in which one might dine and ask others to dinner. I got an excellent cook, who had lived with the Prince of Wirtemberg, and have since had duchesses, and fine ladies, and learned academicians, to dine with me ; and I live a la mode de Paris, as much as if I was a native. I have usually only a pair of horses ; but when I go to visit, or any where at a distance, the man of whom I hire them furnishes me with six and a postillion, so that I have all manner of accommodations.

I placed the boys and Mr. B—— at a French school, half a quarter of a mile from hence, where they have an opportunity of talking French all day, as well as learning it by rule. If they had been here, the boys must have been continually with servants, for my nephew being too old for a plaything, and not yet a man, it would have been impossible to have introduced him into company. A little child is the prettiest of animals, but of all companions, to be sure a human being before it is at years of rational discourse is the worst, except for those who have a parental

affection for them ; and though I think it no shame to own I have a wonderful delight in my nephew, whom I have, in a manner, brought up, I should be very absurd to expect other people should take more pleasure in my nephew, than I do in their nephews : nor do I think the conversation of mixed society very good for children. Things are often thrown out in a careless imperfect manner, so as to be very dangerous to young minds : as indigested food fills the body, indigested opinions do the mind, with crudities and flatulencies ; and perhaps there is not any place where a young person could be in more danger of being hurt by society than at Paris. Till I had conversed so intimately with the French, I did not imagine they were so different from us in their opinions, sentiments, manners, and modes of life as I find them. In every thing they seem to think perfection and excellence to be that, which is at the greatest distance from simplicity. I verily believe, that if they had the ambrosia of the gods served at their table, they would perfume it, and they would make a ragout sauce to nectar : we know very well they would put rouge on the cheek of Hebe. If an orator here delivers a very highly adorned period he is clapt : at the academy where some verses were read, which were a translation of Homer, the more the translator deviated from the simplicity of Homer, the more loud the applause : at their tragedies an extravagant verse of the poets and an outrageous action of the actor is clapped. The Corinthian architecture is too plain, and they add ornaments of fancy. The fine Grecian forms of vases and tripods they say are triste, and therefore they adorn them. It would be ve-

ry dangerous to inspire young persons with this contempt of simplicity, before experience taught choice or discretion. The business of the toilette is here brought to an art and a science. Whatever is supposed to add to the charm of society and conversation is cultivated with the utmost attention. That mode of life is thought most eligible, that does not leave one moment vacant from amusement : That style of writing or conversation the best, that is always the most brilliant. This kind of high colouring gives a splendour to every thing which is pleasing to a stranger, who considers every object that presents itself as a sight and as a spectacle ; but I think would grow painful if perpetual. I do not mean to say, that there are not some persons and some authors, who, in their conversation and writings, have a noble simplicity ; but in general there is too little of it. This taste of decoration makes every thing pretty, but leaves nothing great. I like my present way of life so well, I should be glad to stay here two months longer ; but to avoid the danger of a winter sea and land journey I shall return, as I intended, the first week in October.

I had a very agreeable French lady to dine with me to-day, and am to dine with her at Versailles on Sunday. As she is a woman of the bed-chamber to the Queen, she was obliged (being now in waiting) to ask leave to come to me ; the queen, with her leave, said something very gracious concerning the character of your humble servant. The French say so many civil things from the highest of them to the lowest, I am glad I did not come to Paris when I was young enough to have my head turned.

We are going to sup with a most charming Marquise de Dufants, who, being blind and upwards of four score, is polite and gay, and I suppose we shall stay till after midnight with her. I hope to contrive to get a peep at you in my journey through Kent.

Miss G—— desires her best compliments. I have sent you a copy of Voltaire's saucy letter on a translator of Shakspeare's appearing at Paris: he was very wrath. Mr. Le Tourneur, whom he abuses, is a very modest ingen-

ious man. Voltaire is vexed that the French will see how he has often stolen from Shakspeare. I could have sent you some very pretty verses that were made on your humble servant and Miss G——; but I think satire is always more poignant than praise, and the verses on us were high panegyrick.

I am, Dear Madam,

Your affectionate Sister and Friend,

and faithful humble Servant,

E. MONTAGU.

For the Anthology.

OBITUARY.

IN the decease of the aged we see nothing peculiarly alarming. It awakens indeed a sentiment of melancholy, and induces a train of serious meditations. We deplore the vanity of our nature at its best estate, and the rapidity with which its glory declines, though shining to the age of fourscore years. When idleness, dulness, and ignorance are carried to the place where there is no work, device, nor knowledge, we submit without a sigh. Or when ambition and vice, those scourges and scorpions of the earth, are palsied by the coldness of death, we exult in the decrees of a righteous God. But resignation to the will of heaven is mixed with far different sensations, when youth, and beauty, and talents, and virtue are consigned to the tomb. It is, therefore, with no common regrets, that we here record the death of WINTHROP SARGENT, A.B. which happened on the 11. inst. in the 25th year of his age. He had those advantages of person and education, which were suited to attract the notice and conciliate the kindness of the

world. He was young, and he had all the ardour, enterprize, and hope, which the young naturally possess. He had wit, which made him terrible to dunces; but as it was seldom barbed with the severity of ridicule, and as it never was indiscriminately hurled, it endeared him to the lovers of humour. He had fancy and taste, of which his poem, entitled 'Boston,' is no unfavourable specimen: it was published in 1803, when he left the University, and has received the commendation of respectable critics. He had learning; and his habits of diligence promised richly to increase his stock. He had travelled, not to partake of the corruptions of foreign countries, or imitate their follies, but to improve the health as well of his mind, as of his body, and to render himself a more enlightened and useful being in his native community. He had morals, without which the strongest intellects and the most splendid acquisitions, instead of diffusing light and comfort around them, cause nothing but darkness and distress. He had benevolence,

and it was in an overplied exertion of generous sympathy that he laid the foundation of that disease, which long wasted and finally consumed him. He was, lastly, happy in the midst of affluent friends, and on the eve of an union with whatever can impart a charm to prosperity and consolation in sorrow.

In penning this tribute to the worth of an amiable young man, and in expressing the various grief which his loss occasions, we are impelled by something more than motives of ordinary justice. For nearly two years past, the deceased was an associate in the literary toil of maintaining this publication. Previously, indeed, to this period, he had not unfrequently contributed to its support; and his sprightly and elegant aids were the more valuable, as they were always undertaken without apology, and furnished without delay.

We bid him adieu with a mix-

ture of tranquil and painful reflections. We reflect with gratitude that he lived not in vain; that he gave somewhat to the illumination of the publick and the refinement of his age, more to the emulation and improvement of his coevals, and most of all to the joy and satisfaction of those, with whom he was connected by bands of consanguinity and love. But the scholar laments, that such a portion of mind, in such a friend of the Muses, is thus early extinguished. Fraternal affection has received a wound, not easily to be staunched. A parent mourns the loss of much filial tenderness, and a thousand blasted expectations. And more afflicted than these is the widowed heart, which, with unutterable anguish, though with pious submission, remonstrates to its Maker, 'Lover and friend hast thou put far from me, and mine acquaintance into darkness.'

POETRY.

From Fawcett's Poems.

....
TO A ROBIN,

Whose nest had been taken out of the author's garden, where it had been accustomed to build.

SPARE thy reproach, thou more than tongue,

That little, lively eye!

It was not I that stole thy young;
Indeed it was not I.

With pleasure equal to thine own,
I've watch'd thy tender brood;

And mark'd how fondly thou hast flown
To bear them daily food.

Nor e'en than thine with less delight,
I look'd and long'd to see

The first attempts of infant flight,
With patience taught by thee.

And now that restless thou dost rove,
And with sad note repine,

Think not, lorn mourner, that I prove
A pang less keen than thine.

Ah, base were he, whose hand could
Fair hospitality, [stain

With act so foul as thus to pain
An harmless guest like thee.

Pursue me not from spray to spray:

How shall I teach my tongue
Some sound that may to thee convey,
I did not do thee wrong?

Oh, that I knew, sweet innocent,
The language of thy kind;
Or could some lucid sign invent,
Fitting thy feeble mind!

This spot indignant do not quit:
Thy confidence replace;
And here with generous trust commit,
Once more, thy tender race.

For here thy young have oft before
Securely spread the wing;
Oh grant my shades one trial more,
Here pass one other spring.

Meanwhile this comfort I will take,
Not long thy woes shall last:
All hearts but man's soon cease to ache:
Thy griefs shall soon be past.

For him, whose hand hath broke thy
rest,

Be this his curse through life;
A mind, by the mild muse unblest,
Base care and vulgar strife.

THE BOSTON REVIEW,

FOR

JANUARY, 1808.

Librum tuum legi & quam diligentissime potui annotavi, quæ commutanda, quæ eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 1.

Collections of the Massachusetts Historical Society. Vol. IX. Boston, Munroe & Francis. 8vo. pp. 284. 1804.

THE close of one year, and commencement of another should remind us of all omissions and delinquencies, as well in fulfilling our dues, as in performing our duties. The enforcing of those moral obligations, which the season suggests to us, as immortals, or of those pecuniary adjustments, which it recommends to us in the relative concerns of business, belong not to this department of our miscellany. As reviewers we may just remark, that it was our purpose to have terminated the last volume of our labours with clearing off all arrearages, to have balanced all accounts current, and to have commenced a new series of articles, with a new ledger. This we now effect with the society, whose publication is under review. In the progress of our four years' business, we have disposed of eight parts of their consignment, in some good measure to the approbation of our own consciences for integrity, however we may have dissatisfied them, for a want of punctuality, or a too moderate estimate of their commodities. We can only add, that

we shall be glad to attend to their future commissions, and tender them the customary salutations. To them, as applies to their future productions, and to all our literary customers, we cordially 'wish' that the 'new year'—'felix faustum que futurum.'

The first article of the Collections, now under review, is a continuation of the 'Ecclesiastical history of Massachusetts.' This most interesting subject is here pursued with great candour, with much deep attention to facts and principles, and the inferences are just and useful. The manner has an originality, peculiarly apposite to the narrative of such times, and the biography of such men. Many passages are interspersed of truly classick elegance. A more methodical arrangement, and a stricter attention to chronological order, would help the memory, and make it more convenient for a book of reference. A copious index will remedy the inconvenience, if any arise to readers in general, from a too desultory collocation. The period, embraced in this section of our ecclesiastical history, may be stated as about twenty years, say from 1629 to 1648 or 50. Within this space were included the settlement of churches at Dorchester, Boston, Charlestown, Newtown, Salem, Watertown, Gloucester.

ter, and Woburn; the famous controversies with Roger Williams and Mrs. Hutchinson; and the two first synods. These, together with incidental difficulties and occurrences, form the ground-work of this paper; and the curious inquirer will find in *most of them*, satisfactory information, and on all, the best and completest which can be obtained, from any one publication. A few extracts will at once afford a sample of the entertainment to be found here, and we doubt not excite an eager desire and quick relish for a full repast.

'The fathers of Massachusetts, Winthrop, Dudley, Johnson, and others, who came over in the *Arabella*, will not be denominated very rigid puritans by those, who read their address upon leaving their native country. In this they show their affection and esteem for the Church of England. We must suppose they were upright; and that they did not contemplate making such a separation, as took place when they reached these shores, and joined their brethren, who had been laying out the settlement. The words of their letter evidently mark their resolution never more to be under the galling yoke of Episcopacy; still they had a great respect for the doctrines of the church, nor did they make particular exceptions to their manner of worship.' p. 10.

'Our fathers were the offspring of the old non-conformists, such as did *not* deny the Church of England to be the true church; but that they retained the essentials of faith and order; yet they could not content themselves to live under the wing of the Episcopal government. When they came to America they only complained of the ceremonies; but very soon after they cherished prejudices against the discipline and government thereof; and attempted to form churches according to their ideas of the primitive method, or the pattern described in the word of God, and practised by the apostles, evangelists, pastors, and teachers, mentioned in the sacred history. Their intentions were good, though they might be mistaken in some points. "We of the congrega-

tion kept a fast,* (says governour Winthrop,) and chose Mr. Wilson teacher, Mr. Nowel elder, Mr. Gager and Mr. Aspinwall deacons. We used imposition of hands, but with this protestation by all, that it was only as a sign of election and confirmation, not of any intent that Mr. Wilson should renounce his ministry he received in England." Mr. Neal of London, who is another of our historians, says, that Mr. White preached the sermon at Mr. Wilson's ordination; that Mr. Wilson was then chosen pastor, who, though ordained minister of the church of England, submitted to a *re-ordination* by the imposition of hands, such as the church invited to pray for a blessing on his labours.'

p. 12.

'The church of Charlestown divided the latter part of this year, and a part settled Shawmut. Particularly Mr. Isaac Johnson, who built a house on a spot, which is now considered as a most eligible situation, and then was called Tremontaine, from three hills approximating each other. It retains the name of Tremont-street, and is an elevation which commands very beautiful surrounding prospects. Mr. Johnson was the husband of the lady *Arabella*, who died at Salem, and was doubtless one of the most amiable of women. He was a very popular character, of a generous, noble spirit, much interested in the settlement of the country, and, on his death-bed, rejoiced that his eyes had seen the promised land. He was buried in the ground, since called the Chapel burial-place; and as others died, they desired their bodies might be laid near him. It is natural to wish that the kindred dust may mingle, though many think it a weakness, who are very rational and cold in their conceptions; but it is something like a sentiment of the heart, and must certainly influence where there is a glow of the social affections.'

p. 19.

'Many of the present generation with justice smile at the absurd account of Mrs. Hutchinson, related in Winthrop's Journal; but the report at the time obtained general credit. It came from a distance, and there were none to contradict it. The prodigies and strange events, mentioned by ancient historians of the first name, do not des-

* August 27, 1630.

troy the general belief of their writings. In the pages of Livy and Plutarch the grossest absurdities are mingled with that luminous narration of truths, which constitutes the excellency of their history. Is it any wonder that grave and pious men, in this secluded part of the world, should mention as facts in their narrative, what men of a wiser age cannot receive, and know to be absurd? But it does not deprive them of their reputation even for judgment, when we make proper allowance for the times in which they lived, and the prejudices of people in the early state of society. We may consider likewise what passed in the old countries of Europe, at this very period. There were men in England, and other places in that civilized part of the globe, as much the slaves of a credulous imagination, as the people who settled these plantations. No exception is made to the abilities and character of chief justice Hale, who lived years after Mr. Winthrop, yet, in certain parts of his writings, he discovers as much imbecility of mind, as we see in the pages of the *New-England Journal*.' p. 30.

'A synod of our Congregational churches is a religious assembly, called on special occasions, for giving advice and counsel in case of difficulty. It consists of the ministers and lay messengers, such as each religious society chooses to send, who debate upon the subject before them, and present the *result* for the approbation of the brethren of the several churches. No synod is allowed to pass censures, or to exert authority, jurisdiction, or discipline; but the weight of their opinion is very considerable, and had no small influence in the early settlement of Massachusetts.' p. 32.

'In the same year, three very eminent divines of this country were invited to the famous assembly of Westminster. The letter, which was sent to them, is preserved in Hutchinson's *History*, signed by several of the nobility and members of the lower house, as well as the ministers, who then made a figure in England, and had influence among the members of that ecclesiastical body. Mr. Cotton, minister of Boston, was first of the three, to whom probably the letter was directed, and who thought it *a call of God*, which he ought to obey. Mr. Hooker

and Mr. Davenport, both of Connecticut, were joined with him; but did not receive the invitation with the same lively and impressive force. One supposed it unnecessary to go so far upon a business of this nature, and the other could not feel it his duty to leave his church, where he certainly was very useful. These gentlemen had all written upon church government; they differed in some opinions of discipline, but were all sound in the faith of what were then called the doctrines of the Reformation.' p. 39.

'In the year 1646 was the second synod at Cambridge. This year also was a body of laws composed; and that they might be agreeable to the scriptures, there were appointed in every county two magistrates, two ministers, and two able persons among the people; these were confirmed by the General Court in 1648.' p. 49.

In page 32, the first synod is said to have been in 1677. Such mistakes, in writing or printing, ought to be avoided with extremest care in the volumes of a learned society.

Art. 2. 'Memoir and poem of Stephen Parmenius of Buda.' p. 49. This is a Latin composition, celebrating the voyage of Sir Humphrey Gilbert, in 319 hexameter verses. Though many of the lines run with ease, and some few rise to elegance, yet we cannot but infer a 'plentiful lack' of materials, when such a poem, and still more such a *translation*, are imposed on the purchasers of 'Historical Collections.' Of the latter, if the reader can find any ten lines, which have either the *sense* we expect in *prose*, or the *sound* we seek in *poetry*, he will be more successful than we have been. The memoir prefixed is a neatly written and satisfactory morceau; as is that 'of the Moheagan Indians,' which forms the succeeding article of this volume. p. 75.

'On the authenticity and correctness of this account you may entirely rely;

for, in passing through Moheagan, the last of September, I obtained it of James Haughton, Esquire, one of the Overseers of this tribe, who lives within its limits. To this paper, which is exactly copied, I have nothing to add, respecting the present state of the Moheagans, but what that gentleman related to me: That the land belonging to these Indians, consists of about 2700 acres; that it was holden by them in common, till the year 1790, when it was divided to each family, by the legislature of Connecticut; that a convenient school house has been built for the benefit of their children by the legislature; that John Cooper, the richest man in the tribe, possessing a yoke of oxen and two cows, was then their religious teacher; that there were not more than 80 persons of this tribe remaining; and that, with all their advantages for improvement in agriculture and other useful knowledge, they were still distinguished by the characteristic indolence, intemperance, and improvidence of Indians. A. HOLMES. Feb. 1, 1804. p. 75.

4. 'Extract from an Indian history.' p. 99.

5. 'Journal of the siege of York, in Virginia, by a chaplain of the American army.' p. 102. At this distance of time to republish the hasty memoranda made by zealous, though honest and well-meaning *partizans*, seems to have no excuse. The virulent hatred of Britain, and devotedness to France, which appears in this paper, does not argue the good sense, if it consist with the christian character of the writer.

6. 'Memoir of Ebenezer Grant Marsh, from Dr. Dana's funeral discourse.' A judicious commendation of a man of much value and vast promise.

7, 8, 9, 10. 'Topographical descriptions of Catskill, N.Y. (p. 111), Newton, N.Y. (p. 120), and of Brimfield, (p. 127) by Rev. Clark Brown; and of Waterford, (p. 137) by Rev. Lincoln Ripley.' These articles, displaying considerable local know-

Vol. V. No. 1. F

ledge, contain no striking excellencies, or gross faults.

11. 'Chronological and topographical account of Dorchester, by Rev. T. M. Harris.' p. 147. This is a production of an higher character than either of the former, No. 1 excepted; and with that it may be considered, as disputing the palm, for industrious research and successful inquiry concerning events and characters. Compared not only with the other pages of this volume, but with similar tracts in those preceding, it must be pronounced one of the three most complete, ingenious, and elegant pieces of topography. Let our readers decide for themselves between the descriptions of Dorchester, Newtown, and Cambridge.

'In giving an account of Dorchester, I propose beginning with some particulars respecting the first settlement and subsequent history of the town, extracted from authentick records, and recited principally in the words of those who relate the facts; next describe the ancient boundaries and present situation of the town, interspersed with such topographical remarks as seem worthy of notice; and then furnish some brief biographical anecdotes of the former ministers, and others, whose talents and virtues claim a grateful remembrance.' p. 147.

These several topicks are treated in order; all judiciously, the last with peculiar felicity. It is difficult to exhibit, in such short extracts as are allowable, the features and colouring of a piece like this. A few *scraps* only can be given as specimens.

'This settlement was formed a month or two before Governour Winthrop, and the people that came in ships with him, arrived at Charlestown; so that Dorchester is the oldest town in the Massachusetts colony, except Salem and Charlestown.' p. 149.

'After the departure of the first settlers, [they removed to Windsor, Connec-

ticut, in 1635] there was an essay towards gathering a new church in Dorchester, April 1, 1636; but as the messengers of the churches convened for the purpose were not satisfied concerning some that were intended members of that foundation, the work was deferred until August 23, when a church was constituted according to the order of the Gospel, by confession and profession of faith, and Rev. Mr. Richard Mather was chosen teacher.

At this period the records of the church begin; and they not only contain many minute particulars respecting the discipline of its own members, and entries of admissions, deaths, baptisms, &c. but, as Mather was a very eminent man and employed at all the synods, councils, and ordinations in the province, the annals of the church of Dorchester, during the time of his ministry, more than thirty years, are a brief ecclesiastical history of this part of the country.' p. 154.

'1695. October 22. A church was gathered in this town, and Mr. Joseph Lord (who had been sometime employed as a school-master) was ordained to its pastoral charge. The church was formed with a design to remove to South-Carolina, "to encourage the settlement of churches and the promotion of religion in the southern plantations." The assisting churches were from Boston, Charlestown, Roxbury, Milton, and New-Cambridge. Mr. Lord preached from Matth. v. 15. '*Ye are the salt of the earth.*' Mr. Morton gave the charge, and Mr. Hobart the right hand of fellowship.' p. 156.

'In honour of the place from which they emigrated, they named their new settlement *Dorchester*. It is situated on the north-east bank of Ashley river, and about eighteen miles west north-west of Charleston.' p. 157.

The first mill built in Dorchester, and 'the first in the colony' was erected by Mr. Stoughton, by leave of the plantation, on Neponsit river, in the year 1633.

There are now belonging to the town ten mills; viz. three paper mills, two chocolate mills, three grist mills, and two fulling mills, situated on Neponsit river, and a grist tide-mill on a creek which runs up from the mouth of the river on the easterly part of the town,' p. 164.

'When a new church was gathered

at Dorchester, Rev. Richard Mather was installed the pastor. He was born at Lowton in the parish of Winwick and county of Lancaster, in Great-Britain, in the year 1596.' p. 170.

'He sailed for New-England, May 23, 1635. Two of his sons, who were ministers, came with him, also Jonathan Mitchil, then only a child of eleven years of age; afterwards the famous pastor of the church at Cambridge. The ship encountered a most violent and dangerous hurricane on the American coast, but providentially arrived safe in Boston harbour, August 17, 1635.

Mr. Mather tarried some months with his wife and family in Boston. Immediately several invitations were made to him from Plymouth, Roxbury, and other towns to settle with them; but by the advice of Messrs. Cotton, Hooker, and other friends, he accepted the request from Dorchester, and began the gathering and forming a church there (the first church having moved with Rev. Mr. Wareham to Connecticut) in August, 1636; and on the 23d of that month was constituted their teacher.

Notwithstanding many pressing invitations to return to his people in England, he continued in Dorchester till his death.' p. 171.

'As he was attending the synod at Boston, of which he was chosen moderator, he was taken with a violent fit of the stone, which in five days put a period to his life, April 12, 1669, in the seventy-third year of his age.' p. 172.

'He left four sons in the ministry, one of whom, *Eleazer*, pastor of the church at Northampton, died about three months after his father. *Samuel* was teacher of a church in Dublin in Ireland; *Nathaniel* minister of Barnstable in Devon, Great-Britain, and afterwards of Rotterdam in Holland; and *Increase*, minister of Boston in New-England.' p. 172.

'1650. William Stoughton, A. M. son of Col. Israel Stoughton. "A person of eminent qualifications, honourable extract, liberal education, and singular piety." For a number of years he was a preacher of the gospel, with great acceptance. His sermon at the annual election (April 29, 1668) has been ranked "among the very best delivered on that occasion."

He was ambassador from the province of Massachusetts to the court of Great-Britain; chief justice of the su-

perious court; lieutenant governour under Sir William Phipps, and after him commander in chief till the coming of his excellency Richard Earl of Belmont; lieut. governour with him during his stay in the country; and after him commander in chief again till his death. He deceased July 7, 1701, aged 70. He was interred at Dorchester, July 15, "with great honour and solemnity, and with him much of New-England's glory."

The inscription on his monument is published in the Collections of the Historical Society, vol. ii. page 10.

He was a generous benefactor to Harvard College. Stoughton hall was erected at his expense. He also left a tract of land in Dorchester for the support of scholars at the college, and another for the benefit of publick schools in the town.' p. 180.

'Graduated Noah Clap, A. M. This gentleman was a descendant from one of the most ancient and pious families in New-England; and inherited and exemplified their simplicity of manners, sincerity, purity, and piety.

For several years he was excercised in various places as a preacher of the gospel, but on account of the precarious state of his health never settled in the ministry.

For eighteen years he kept the grammar school in Dorchester; for more than thirty was treasurer and selectman: and for forty-seven was town clerk.

He was a great antiquarian, and had stored up a vast fund of information respecting the early settlement and history of this country. The late Dr. Belknap found great assistance in his most interesting researches from consulting him.

He deceased April 10, 1799, aged 82; leaving behind him a widow and six children.

A tribute of respect was paid to his memory, by the writer of this, on the Lord's day after his decease, in a sermon from those words, 2 Corinthians i. 12, in themselves strikingly descriptive of his manners, his conversation, his life, and his hope.' p. 187.

12. 'Notes on Compton.' p. 199. *Passable.*

13. 'Biographical memoirs of William Fisk, Esq.' p. 206.

14. 'History of Penobscott Indians, by Hon. J. Sullivan.' p. 207. In this are contained many *facts*; and as the composition passed under the inspection of a committee of *literary* character, it probably underwent much correction; it is not so incorrect as the other publications of the writer. More ought, however, to have been done by the censors of the press.

'How the nations of American savages found their way from the other continent to this, remains in the common field of conjecture, where every antiquarian has a right to rove as his imagination shall prompt him, and will, no doubt, for ever remain there.' p. 229.

Quere. What or who will *remain there*? Imagination, or antiquarians?

'Men like a rolling tide issued towards the north, the climate whereof finally produced a stout hardy race, which like the wave returning, after the resistance made to it by the shore, over run and conquered the effeminacy of the more warm climates; why should we not suppose, that the progress of settlement, was from the south to the north on our continent.' p. 229.

What is meant here? *A rolling tide issuing towards, climate produced, overrun and conquered effeminacy*—surpass our measure of wit or wisdom. However, as we are told next page, that

'The world and its inhabitants, are a mystery to all men; and each man is a mystery to himself'—

we need not be much surprised that one man's style 'should be a mystery' to another; lucky is the writer of the above, if it be not 'a mystery to himself.'

15. 'Letter from Rev. T. Alden to Rev. Dr. Eliot.' p. 232. This is a clear and satisfactory account, as far as it goes.

'At about half after three in the af-

ternoon, on the sabbath, the first of March, 1801, we had an earthquake of considerable extent. The sound, which lasted about twenty, or possibly thirty seconds, appeared to come from the north-west. From its strength and rumbling nature, it could not easily be distinguished from the noise of a coach passing moderately over frozen ground. Some, who were in their houses, at first, thought that their chimnies were on fire and directly their windows began to clatter, as, in that case they sometimes do. Scarcely any, however, by the time the noise ceased, doubted its real cause. A tremulous motion was perceptible in all parts of Portsmouth. It was more so, I believe, at the Episcopal church, which stands on a considerable eminence nigh the river, than at any of our churches. In the south church, this tremulous motion was noticed by people who were sitting, although it was not sufficient for me to perceive it, as I stood in the pulpit. At one house, standing on our highest land within the town plat, it threw down a waiter, which stood edgewise under a table. At another house, where the situation was much lower, the jar was great enough to strike a little bell, which was fixed in such a manner that the tongue rested on its side. In various instances, there was a gentle clattering on shelves of crockery ware. Cattle and fowls exhibited signs of fear, as is common in time of an earthquake. The shock was noticed on board of vessels in our harbour. At Durham the people immediately retired from the house of worship.

p. 233.

16. 'Historical Scraps.' p. 234.

17. 'Bill of Mortality for Middleborough.' p. 335.

18. Do. for Portsmouth. p. 336.

19. 'Extracts from a journal kept on a voyage from Boston to Sandwich islands.' p. 242.

20. 'Extract from C. Mather's Memorables of his father,' &c. p. 245. The book from which this is taken is not very common, and the singularity of the conversation between the king and the New-England agent, rendered it worthy of republication.

21. 'Observations on iron ores,' &c. p. 253. This paper contains much philosophical investigation, useful narrative, and an interesting biography of Hon. Hugh Orr.

'The abundant production of mineral ores, and the important manufacture dependent upon their discovery, have not frequently been the subject of investigation in our country. The art of metallurgy and the discovery of iron may probably be classed among the antediluvian events, and from high antiquity iron has been held in estimation, as the most useful of all the metals. We have in the writings of Moses, who was born more than 1500 years before the christian era, ample proof, that even prior to his days furnaces were constructed, by the aid of which iron was extracted from its ores, and by the skill of the artists converted into swords, knives, axes, &c.* Since that period men have acquired the art, not only of converting iron into the ordinary instruments of agriculture and utensils of domestick life, but into the more formidable weapons of war. It is from the discovery of iron, that we are indebted for the rods, which shield our dwellings from lightning, and for the compass, that invaluable guide to the mariner.' p. 253.

'The generating principle and process of nature in producing iron ore in these ponds afford a phenomenon, which will probably elude the assiduity of philosophical research. The period of its growth is supposed to be about twenty five years; and it is found in various depths of water from two to twenty feet. A man accustomed to the employment being in a small boat, with an instrument similar to oyster tongs, can raise from its watry bed about half a ton of this ore in a day.' p. 254.

'The first furnace for melting iron ore, known in the county of Plymouth, was erected in the year 1702, by Lambert Despard (a founder) and the family of Barkers, his associates, at the mouth of Mattakesset pond in the town of Pembroke, but the wood in the vicinity being exhausted, the works were long since abandoned.' p. 258.

* Gen. iv. 27. Numb. xxv. 16. Deut. iv. 20. xix. 5. viii. 9. xvii. 5. Job xix. 29. xl. 18.

'The observation is familiar to the consumers of charcoal, that by age it acquires a property, which renders it essentially more valuable, affording a degree of heat more intense and durable.' p. 261.

22. 'Conference between Mr. Grenville and the colony agents, 1764,' &c. p. 268.

23. 'Mauduit's Miscellanies.' p. 272.

'If any man wish to know what a very honest enthusiast, from his own visionary ideas of the perfection of civil liberty, may fancy that the constitution of the colonies ought to be, let him read Dr. Price.

If he think it of more importance to know what the constitution of the colonies really is, this history will clearly prove to him, from the evidence of facts.

The constitution of the colonies did not wait for Dr. Price's fancies, but existed a hundred years before he was born; having been already formed by their charters; by the conditions upon which they made their settlements; under which they have been considered as parts of the British empire, and under which they have enjoyed the protection and the privileges of British subjects: (to say nothing of the constant usage of the crown, and then of the parliament to tax them.)

The constitution of our government like that of the human body, is a system that is already formed; and not a new thing now to be fancied. And we may apply to it what Boerhaave used to say to us in confutation of fancied theories, *Corpus humanum fit, non fingitur.*' p. 272.

24. 'On small pox inoculation, by Dr. Mather.' p. 275.

'When this was written, only one physician, two or three magistrates, and the clergy of Boston durst step forth in defence of Inoculation. The success established the reputation of those who favoured it.' p. 275.

The doctor's arguments, which are forcible and eloquent, are drawn from the success of inoculation in Smyrna, Constantinople, and elsewhere; 2d, that physicians have recommended, and the king ap-

proved of the practice; 3d, that God has prospered it; and 4th, that some magistrates and ministers approve of it.

25. 'Extracts from a letter, by a London merchant, to his friend in Virginia, 1775, in favour of the colonies.' p. 280.

ART. 2.

The Pharmacopæia of the Massachusetts Medical Society. Boston. E. & J. Larkin. Greenough & Stebbins, printers. 12mo. 1808. \$1 25 boards.

THE principles of pharmacology have, till of late, been too much neglected. It is, perhaps, a singular fact in our medical history, that there has never been published in the United States any regular pharmacopæia, arranged on scientific principles, and made to extend to those medicines of domestic origin, whose activity has been demonstrated by direct experiment, and whose virtues have been determined by established modes of practice. The Dispensatories of foreign countries, it is true, have in two instances, been adopted by the physicians of the south, and partially accommodated to their states of practice, but into one of these the publisher, with a degree of unauthorized liberty, by which a great proportion of American editors is characterised, has contrived to interweave a system of chemical principles, unsupported by the scientific world at large, and disavowed by every chemist of talents and established reputation. The work before us, therefore, may be considered as the first of the kind ever produced in this country, and, with regard to the medical profession, the most important ever issued from our pres-

ses. The necessity of a scientific pharmacopæia, which should fix the language and regulate the preparation and combination of the various articles of the *materia medica*, has long been experienced by the physicians, and acknowledged by the apothecaries of the New England states. From the want of such a standard, the former, in their prescriptions, have been governed by no determinate rules of pharmacy, and assisted by no certain principles of medico-chemical nomenclature; and the latter, in their preparations, guided, perhaps, more by names than the laws of pharmaceutical combination, have afforded medicines of different ingredients, and of varied degrees of strength, from the synonimes of the medical colleges of London, Edinburgh, and Dublin. The result of this confusion in the terms, and this uncertainty in the composition of medicinal preparations is often mortifying to the physician, embarrassing to the apothecary, and even sometimes dangerous to the patient. The evils, therefore, necessarily resulting from this unsystematic, and unscientific mode of practice called loudly for reform, but in what way or by whom was the innovation to be effected? It is obvious, that this important revolution depended not on the will of any persons, considered as simple individuals; for who among us would feel himself obliged, independent of a conviction of his immediate interest, to submit to the requisitions of an authority gratuitously assumed, and unsanctioned by prescriptive right? nor on the adoption in its fullest extent of any European pharmacopæia as the only standard, by which physicians were to be governed in the prescription, and apothecaries in the composition of

medicines; for with what propriety could be introduced any of those works, in most of which may be found combinations of no active virtues, and in all peculiar preparations, inapplicable to the established modes of practice in our own country? From the consideration of these difficulties, and the conviction of the necessity of a work of this nature, the Massachusetts Medical Society determined to assume the most correct of them as a basis, on which should be constructed a pharmacopæia, similar in form and arrangement of the articles, but differing in some degree, in the nature of the substances, the proportions of ingredients and the modes of combination. Its execution, it seems, was referred to a committee,* who were empowered to collate the different works on pharmacy, published by the European colleges of physicians, to embody them in a scientific manner, and to publish the result of their labours, sanctioned by the name of the corporation. The objects of the society are completed in the volume before us.

The principle, as it appears in the preface, upon which the committee proceeded in the execution of their task, was the naturalization of a foreign pharmacopæia, and, in taking that of Edinburgh as a standard, they could not have made a more judicious selection for propriety of arrangement, correctness of medico-chemical nomenclature, or accuracy of pharmaceutical combination. In the prosecution of their designs, were we to form a judgment of their labours by the useful alterations and valuable additions they have

* Doctors James Jackson and John C. Warren.

introduced, they must have advanced with slow and cautious steps. Their ends were not accomplished without a long series of laborious investigation, unaided by the faculty at large, and unassisted by the members of that association, whose interest and reputation were necessarily involved in the character of the work. The plan on which they proceeded in the execution is detailed in the preface, and is contained in the four following inquiries.

1. Respecting the virtues of each article in the list of the *materia medica*, in the Edinburgh Pharmacopæia.

2. Respecting articles admitted into other pharmacopæias, or employed in this country, which are not found in the Edinburgh Pharmacopæia.

3. Respecting the merit of the preparations and compositions in the Edinburgh Pharmacopæia, compared with those, which are similar in other pharmaceutical works.

4. Respecting the merit of such preparations and compounds as are not admitted into the Edinburgh Pharmacopæia, but are found either in similar works, or in common use in this country.

Proceeding, therefore, on these principles, their objects could not be attained without much time, much accurate experiment, cautious examination, and laborious and long continued research. In consequence of this investigation, we observe, with much satisfaction, the omission of several combinations of doubtful efficacy, and the insertion of others of superiour activity and greater simplicity of composition.

One principal object undoubtedly in the promotion of this pharmacopæia was the consideration,

that it might be regarded as the repository of all the medicines of domestick origin, whose activity had been demonstrated by experiment, or whose virtues were too positive to be mistaken. But a long series of attentive observation and of patient investigation is requisite to fix the character and determine the powers of any article of the *materia medica*. The medicines of our own country, unfortunately, have, in few instances, been submitted to a course of experiments, the results of which would *place them beyond dispute* in their appropriate station. Were all the medicines to be admitted, which are daily used by the physicians of this country, particularly of the interior, whose *materia medica* is derived more from the objects of botany than of chemistry, the catalogue of 'simples' would be swelled to an almost immeasurable extent, and the work itself be degraded, from a regular pharmacopæia, to the character of a mere popular herbal. Hence the catalogue of American medicines is short, and this partial notice is founded on the correct principle, that 'the history of most of them is very imperfect, and that only such articles as have an established reputation are entitled to admission into a work of this sort.'*

The contents of the volume under review, are comprehended in the three following divisions. 1. *Materia Medica*. 2. Preparations and compositions. 3. Tables, the first of which indicates the proportions of opium, antimony, and quicksilver, in some important combinations; the second, a posological and prosodial table, denotes the quantities to be exhib-

ited of the various articles of the *materia medica*, either in their simple form, or in a state of combination, and their established modes of pronunciation; and the two last are appropriated as general indices of ancient and systematic names. These tables are valuable additions to the work, and are well calculated to facilitate the acquisition of the principles of the new medical nomenclature, founded on the discoveries of modern chemistry, and happily applied to the elucidation of the complex operations of pharmaceutical combination. On opening the leaves of this book, the first circumstance, which would attract the notice, and perhaps excite the surprise of a foreign physician is its English dress, which by the pedantick correctness of European colleges might be considered as heterodox in medicine. But it must be remembered that the modes of education in our country render this necessary. To be useful it must of course be intelligible, and this is to be effected only by writing in plain English, for unfortunately for the mysticism of the medical profession, the Latin and Greek, to our apothecaries, are truly *dead* languages. The directions, therefore, for the preparations and compositions of the various articles of the *materia medica* are given in English, the technical terms being super added with their translations. By this mode all ambiguity is avoided, and the compounder of medicine will hereafter never have occasion to screen his ignorance of his art under the wilful misinterpretation of a Latin direction.

In short, the character of the pharmacopœia of the M. M. S. may be delineated in a sentence. It is encumbered by no superfluous compounds, and its utility is

diminished by no important omission; its size is sufficiently extended to present to the practitioner a complete body of medicinal agents, while it is sufficiently contracted to exclude a long catalogue of ineffective medicines, whose only office is to obstruct the physician in his practice, and embarrass the apothecary in his pharmaceutical compositions. If then our view of the merits of this work be correct, we may be indulged in the hope, that, in future, its nomenclature will be adopted by the physicians not only of the society, and of the town, but by those of the country, and its directions most strictly followed by the apothecaries. We may be allowed to anticipate the period, when the confused and imperfect nomenclature, which now disgraces the medical profession, shall have given way to the scientific principles of regular pharmacopœias, and one uniform standard be adopted throughout New England, and perhaps the United States. We stop for a moment to award the tribute of praise to its mechanical execution. Its very correct typography, and clean impression do much credit to the printers, and demonstrates, that with care and assiduity that branch of the mechanick art will rapidly approach the style of execution, by which the objects of the typographick art in the old world are characterised.

ART. 3.

Sentiments on resignation. By Rosewell Messinger, pastor of the first church in York, Maine. 'Shall not the judge of all the earth do right?' Portsmouth, W. Treadwell, for the author. 12mo. pp. 225.

WHOEVER opens this book with an expectation of seeing an elegant

tract on practical religion, will be disappointed. The subject is good, but it is treated with such diffuseness, that almost any other title would as well suit the book, as the one which it bears. The form of method, however, is given to the work, which is divided into nine chapters, of which the following are the contents :

Chap. 1. General observations on the importance of resignation. 2. Resignation considered as it regards the renunciation of objects. 3. Resignation considered, as it regards the exercises of the heart and mind in meeting the events of divine providence. 4. A serious question concerning resignation examined. 5. Counterfeit resignation exposed. 6. The influence of resignation upon the passions. 7. The influence of resignation on disposition and character. 8. The influence of resignation on devotion. 9. The influence of resignation on the sentiments of mortality.

These chapters contain indeed some excellent thoughts on piety and morals ; but they are nearly lost in verbosity and metaphor. We have never seen a book of this devotional cast composed in so figurative a style. It tends to bewilder the serious christian, whilst it excites a smile in the literary lounge.

What particular system of theology our author espouses, it is difficult, and perhaps not important to ascertain. His third chapter, which is the best, having something in it like reasoning, professes to refute a doctrine, which is said to be orthodox ; whilst, in every part of his book, he uses Trinitarian and Calvinistick phrases with apparent complacency. Elsewhere he seems to be a disciple of Swedenborg ; for he says, ' sexual attachments often originate in mystery,' and talks of persons ' being visited by celestial spirits,'

and of ' communing with spirits and angels with the greatest familiarity.' Enemies, however, as we are, to controversial divinity, we should not quarrel with Mr. Messinger, respecting his creed, provided he had written with discrimination and arrangement. We would have pardoned the peculiarity of his thoughts, or his attachment to a favourite reformer, if he had clothed the first with neatness, and vindicated the last with strength and clearness. But his repetitions weary, his obscurity perplexes, and his affectation disgusts us. He borrows much of his eloquence from texts in the sacred writings, of all others the most difficult of interpretation ; he sometimes attempts to bring into affinity the most heterogeneous objects, and he often composes the same sentence of both obsolete and new-fangled terms. When he speaks of the ' aged peasant,' ' vigils of philosophy,' ' slumberous nostrums of self-righteousness,' ' perspectives of the dying,' ' translucent tears,' ' sullen morosity,' &c. &c., and when he uses such words as ' transiency,' ' prayerful,' and very often ' the Divinity' for God, we cannot but lament, that Mr. Messinger had not either been early made acquainted with Campbell and Blair, or confided his ' Sentiments' for correction to a judicious friend. Of the almost innumerable errors of the press we say nothing.

Yet it must be acknowledged, that Mr. Messinger has a claim to the benignity of the publick, which no living author, in this country, can present. Whilst we are just in the cause of letters, we bow to the dispensations of providence, and would cherish a sacred respect for inevitable sufferings. His preface, addressed ' to the patrons of

the work,' will be read with a lively sensibility and a generous compassion.

'For more than two years the Author has been deprived of sight, and left to the awful and sublime perception of total darkness. Through the vicissitudes of excruciating pain, and tiresome debility, and through repeated scenes of alarming sickness in his family, he has personally supplied the pulpit, and produced by the aid of an amanuensis the following work. The greatest part of it has been studied when the springs of life were so far exhausted, that he had reason to apprehend a speedy removal to that world, where the hope of the hypocrite shall perish, but the resigned soul shall enjoy with rapture the pure effulgence of eternal day.

The generous patronage, which the work has received, is gratefully acknowledged. Should its merit be insufficient to remunerate the liberality of the patrons, they will resort to the consciousness of being promptly disposed to encourage industry, and to befriend the honest exertions of a fellow mortal. The author is forbidden to aspire after scientific distinction. While Homer, Milton, and Saunderson, inherit the heights of fame, his greatest desire is to be found in a humble attitude at the feet of Jesus. Should he ever be assured that his labours have been instrumental in dissolving the dream of security, in diminishing the empire of despondency, and in planting the smile of resignation amidst the tears of the orphan and bereaved pilgrim, he will obtain a rich reward.

—————"Thus with the year
Seasons return ; but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine ;
But clouds instead, and ever during dark
Surrounds me, from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with an universal blank
Of nature's works, to me expung'd and ras'd,
And wisdom at one entrance quite shut out.
So much the rather thou, celestial light,
Shine inward, and the mind thro' all her powers
Irradiate, there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight."

MILTON.

It gives us pleasure to add, that, amidst all the excentricity and extravagance of the book, we find many a fine sentiment tenderly and handsomely expressed, some

bold and beautiful allusions, and here and there a just and elevated idea of God's moral government. So that although we cannot praise the learning or judgment of our author, we do not deny that he possesses imagination and talents ; and if we have no respect for his taste, we have much for his piety.

As a specimen of Mr. Messenger's manner, we select a passage from the part of the work, in which its author is inquiring 'if resignation implies a willingness to receive the sentence of condemnation in any possible case.'

'But whence are we to know that it is the will of God, that any christian will ever receive sentence of condemnation, or that he must be willing to meet that dreadful destiny ? In what alcove of celestial records has he deposited such counsel and purpose ? On what mountain of Zion has he made proclamation, that some of the trophies of the Redeemer's blood must be banished forever from his presence ; and that all, who are purchased at so great a price, and whose knowledge of Christ is life eternal, must be willing to meet the event ? Hath it not been declared, that the will of God determines the perseverance of the saint ? 'My sheep hear my voice. I know them and they follow me ; and I give unto them eternal life, and they shall never perish.' Hence it is undeniable, that the christian's willingness to receive sentence of condemnation has no agreement with the divine will. It will not facilitate an escape from this difficulty to say, we are willing on supposition it should be God's will and for his glory. This amounts to no more, than a conjecture of what we should do, presumptuously supposing a case that implied mutability of the divine purpose. And it is no more an exercise of resignation, than Peter's peremptory avowal of unabating attachment to the Redeemer was an actual adherence to him, when accosted by the damsel. The exercise is less than a dream. For, do we dream of conquest, of rearing cities, and of swaying the sceptre of empire ; the actual realization of these things is possible. Whereas by asserting that

we are resigned to condemnation, if it should be the will of Heaven, an impossibility stares us in the face. For every subject of condemnation must be as incapable of pious resignation, as Satan is incapable of the hallowed fervors of love.

ART. 4.

Columbian and European Harmony, or Bridgwater collection of sacred musick. By Bartholomew Brown, A. M. and others.

"There is in souls a sympathy with sounds,
And as the mind is pitch'd, the ear is pleas'd
With melting airs, or martial, brisk, or grave:
Some chord in unison with what we hear,
Is touch'd within us, and the heart replies."
COWPER.

Second edition, improved. Published according to act of Congress. Boston, Thomas & E. T. Andrews. Proprietors, Thomas & Andrews and John West. pp. 167. 1804.

FROM the settlement of New-England to the commencement of our revolutionary war, the American churches were used to the sacred musick of the mother country. At the last mentioned period American composers began to multiply; Williams and Tansur gave place to Billings; and fugues and fol de rols threatened to banish simplicity and grandeur from the choir. This revolution in our sacred harmony was by no means universally pleasing. Many lovers of musick in our universities protested against it. Law, Holyoke, and others, by their pupils and publications, began to purify the corrupted taste of the country; and much within a few years past has been done, we hope, towards a thorough reformation. Among the singing books which have contributed to this reform, the work before us is distinguished. It was very long since sent us for review; but by some unfortunate occurrence, not through intentional disregard, we have hitherto delayed to give that notice of it, to which

it is richly entitled. It contains a greater proportion of solemn and finished musick, than the generality of modern compilations; and no work of the kind can boast of having so judiciously adapted the words to the tunes. The musick is some of it from the splendid collections of Arnold and Calcott, whence, with the addition of one or two parts, such admirable tunes as Advent, Sepulchre, Whitsunday, and others of a similar style, have been given to the community. Other tunes in the book, to use an expression of Whitfield, 'were stolen from the devil.' But the propriety of these pious frauds is much to be doubted. To strangers to Lorrain and Moulines their musick must be delightful, and in all respects congruous with the purposes of publick worship; but it works confusion in the breast of a man, who has heard the same strains in a circle of bacchanalians, or connected with love ditties from the piano of his mistress. To say the least, the practice of accommodation should be sparingly and discreetly adopted. We have heard with pleasure that this valuable collection is destined to appear in another still more perfect edition.

ART. 5.

A Discourse delivered at Milton, Sept. 9, 1807, being the day appointed for the dedication of the academy in that place. By Thomas Thacher, A.M. minister of a church in Dedham. Dedham, H. Mann. 8vo. pp. 24.

THIS gentleman is known to the publick as a masculine and original writer, and his intimate acquaintance highly appreciate his talents and classical erudition. This performance will not diminish the estimation, in which he is justly held. If some of the opinions ad-

vanced should be found to require qualification, and the style in a few instances to need correction, the good sense, which abounds, and the eloquence, which appears in it, will compel the candid reader to acknowledge, that it was dictated by no ordinary capacity, and executed by no mean pen. There will no doubt be a diversity of opinion respecting his eulogy of Franklin.

‘This man, in original genius, was superiour to all, who were before him, and of them, who have come after him, there is no one, who will pretend his claim to literary eminence is in any degree equal. In many of the arts and sciences he has left at a great distance many illustrious men in the European world; in economical and political science, his superiority has been acknowledged.’

‘Was he not the most accurate observer of men and things ever known?’ *p.* 6.

This is praise, which, in rapid conversation, is sometimes lavished on an admired author, or a favourite speaker; but in sober composition it can be applied to very few, if any, of the numerous claimants for renown. That Dr. Franklin had uncommon native powers will not be controverted: but ‘his superiority in economical or political science’ will not now be universally ‘acknowledged.’ His chief merit rests on the ease and simplicity of his style. His philosophy was often visionary, and he had *no religion*; his political integrity is questionable among his friends, and his moral purity is the jest of his enemies.

If in this instance, as we apprehend, Mr. Thacher gives excessive commendation, all we trust will unite in an after tribute to genuine literary worth. In connection with ‘Hackney College’ he observes:

‘A succession of instructors, who

during the time of its continuance, directed the studies of the youth, were the first scholars in Europe:—When I mention the names of Dr. Richard Price, and Gilbert Wakefield, my intelligent hearers will assent to what I affirm.’ *p.* 21.

The occasion of this discourse naturally led to the important topic of education; in treating which Mr. T. has proposed and illustrated these several propositions.

‘First of all, we affirm, that from the primordial ages of man, as far as human actions have been developed either by history or tradition, there have been no examples of genius and talents displayed in elegant literature, which have been totally unaided by any species of education.’ *p.* 3.

‘If there be in any country upon earth an unqualified necessity for a common education diffused through every grade in society, it certainly is in a government similar to our own, I mean a Republican form, in which every man of decent property and morals, may be a candidate for the highest honour, which the people can bestow, and where every citizen is annually called to exercise acts of sovereignty by electing his rulers.’ *p.* 8.

‘A further consideration is offered respecting a common education, i. e. it is necessary for every member of society, and on certain accounts has an advantage over, what is called in this country, a liberal education.’ *p.* 11.

‘Religion must be cultivated with close care and attention in the minds of the young.’ *p.* 15.

‘Added to the above, attention ought to be paid to the personal morality, decorum and manners of youth. For without these, religion, or the profession of it, is but a convenient mask for an impostor, or a ferocious bigot, waging war with common sense, property and social happiness.’ *p.* 16.

‘All other parts of literature ought to be prefaced with a correct and theoretical acquaintance with the Grammar of our own language.’

‘To this, it scarcely need be added, that a thorough acquaintance

with arithmetick is the basis on which a true knowledge of mathematicks, geography, natural and experimental philosophy are founded. We hope that no modern theory or affectation of improvement, will ever so far prevail as to lessen the moment of classical literature, as a branch of instruction. For besides this important acquirement, that the Greek and Roman languages are the key necessary to unlock the technical terms of all the arts and sciences—a picture is drawn of the greatest and best uninspired men, who ever lived in the most celebrated periods of time, and their virtues delineated in the most sublime and eloquent language.' *p.* 18.

A few specimens of the substance and manner of this discourse will doubtless excite the wish to peruse the whole. If any, who are thus induced, should feel either wonder or regret at the *high whig* notions, which run thro' it, the one may be diminished and the other cease, when it is recollected that similar refined speculations have in all ages been indulged by many of those studious men, whose learning was only surpassed by their virtue. In the seclusion of profound reading and thought, the necessity of *restraints* for the preservation of liberty, and of power for the enforcement of law, is not felt, or seen, or acknowledged, as by those who toil amid the turbulence and tumult of active life. The *benevolent* theorist is reluctant to believe that faction is the monstrous growth of every soil, and that its fruits are every where so noxious, as experience represents. Hence *probably* the unsubstantial visions on civil liberty, of Price and Priestley, and many of their literary associates and admirers. Hence too, we believe, the romantick liberality of the doctrines of Mr. Thacher on the same subject:

'We grant that there are a great variety of qualities in the human

mind. Some men appear to be marked out by Heaven for literary eminence; they seem amidst every impediment to be escorted, by the command of God himself, to the temple of fame by a guard of Angels. Yet, we scruple not to add, that none of these were ever to be considered as self taught; but that they derived some advantage from education, either direct or mediate. When we hear of the inventors of arts and sciences, of those, who, in various branches of learning, have given the evidence of their mighty mind, without any other assistance than that of a divine *afflatus*, we seem to assent to the idea, which we have been attempting to refute; more especially when we hear that men have been distinguished in rude and barbarous ages, having no other light to direct, or illustrious precedents to follow besides the impulse of a celestial genius.' *p.* 4.

'As an illustration of the case in hand, we will compare the revolution in America, the conduct of the citizens under it, with those of ancient and modern times. Do you ask respecting the late revolution, why it was effected with so little blood, unless that necessarily spilt in the field? Why so much humanity and refinement towards enemies both foreign and domestick? Such mildness, amid many causes and incitements to revenge, as well as the means of gratifying it? Why this tenderness was not only expressed to those in arms, but was extended to the vanquished, so that those citizens, who had been enemies, returned to the bosom of their country, while the cause and memory of their exile are obsolete with all, and are totally unknown to the rising generation? We reply, the cause is as obvious as the fact. Those pillars of civil society, the institutions of religion and schools for literature, had been long erected in this country. Their effect was conspicuous in forming both the morals and manners of the people; of course every *temple* was a city of *refuge* to the obnoxious part of the community; every institution, whether literary or sacred, was a protection against personal violence and injustice.' *p.* 9.

RETROSPECTIVE NOTICES OF AMERICAN LITERATURE.

UNDER this head we propose to commence a review of books in American literature, which have either been forgotten, or have not hitherto received the attention they deserve. Interested as we are in every thing, which relates to the honour of our country, we are not ashamed to express our conviction, that one reason of the low estimation, in which our literature is held among ourselves as well as in Europe is, that there has yet been no regular survey of this field of letters. It is supposed to be utterly barren, because it is so wide, and desolate, because there has never been a map of the region. But, as in the highest parts of a mountainous country, which appear at a distance to be covered with eternal snows, you will discover in crevices and little spots some humble and modest plants, which sufficiently reward the toilsome ascent of an enthusiastick botanist; so in the extensive, if not copious records of American learning, we hope to detect a few rare and undescribed specimens, which may by this means awaken at least the regard of some future historian of literature. It is unfortunately true, that, while every country in modern Europe has produced copious annals of its literature,* or maintained regular journals of its new works, this country has till within a few years had nothing of the kind. There was indeed a thin quarto volume published in the year 1789, which bears the imposing title of *Bibliotheca Americana*; but it is in the first place a meagre compilation,

and is confined, not to works of American authors, as would be imagined from the title, but to books, which relate only to the general history of the country. The late Dr. Homer of Oxford, whose death our antiquaries ought to deplore, had projected a complete work of this description, and the proposals for his *Bibliotheca Universalis Americana* have been long before the publick; but how far he had proceeded in the execution of the work, or whether it will ever be given to the world, we have not been able to ascertain.* In Miller's retrospect of the last century, there is an interesting sketch of our literature, which is the more valuable, as it is the first attempt to give a general outline of the advances we have made, and the works we have produced. It has shown us, it is true, the pitiable sterility of our literary history, but it has reclaimed also some of our treasures, disclosed others, which were hardly suspected, and opened a range of enquiry, which we doubt not may yet be pursued, and to which it will be our object in any way to contribute.

We are afraid it will be found that the further back we go in our history, the more monuments and relicks we shall find of what is usually called learning; but the acquisitions of our first emigrants who received their education, and laid in their stores before they crossed the Atlantick, can hardly be claimed as American. This, however, we have the less reason to regret, as they brought with them

* *La France Litteraire*, do. of the *Benedictins*. *Litteratura Italiana* of Tiraboschi, Warton's *Hist. of English Poetry*, &c. &c.

* *Vid. Anthology* for Sept. 1807.

chiefly the scholastico-theological knowledge of that age, and the generation, which immediately succeeded them, inherited little more than the rags of their fathers ecclesiastical habiliments. The elegance of Queen Anne's golden age of literature seems to have had little contemporary influence in this country. The clergy were still the principal writers of the times, and the character of a gentleman author, who wrote for amusement or fame, was almost unknown. In the interval between the commencement of the last century, and the establishment of literary journals in Great-Britain, may be found a few of the most rare and curious articles, which we shall be able to present. Since the establishment of the *Monthly Review* in the year 1747, it has been the good fortune of some of our writers to have their works reprinted, and consequently reviewed in England; and the political complexion of this journal has, since the revolution, given some of our authors an estimation, and procured some of our writers an attention, which others of not inferior merit have failed to obtain. Still however we believe, that the connexion of this country with England has been just sufficient to place us in the train of their literature, where, like some of the last couples in a long procession, we have been rather overlooked through the weariness of spectators, than distinguished according to our real, tho' not pre-eminent merit. We have received just enough attention to lead us to think too little of ourselves; and it is perhaps a just punishment of our want of national curiosity, that we have taken our notions of our own literary wealth from the partial and

scanty hints, which we find in the journals of foreigners.

In the notices, which we propose to insert in future numbers of the *Anthology*, of former American works, there is only one department, which we shall entirely disregard, and that is unfortunately the most rich in materials. Theology, or something which has been called so, is the subject upon which much of our genius and learning has been always employed, and not seldom wasted.

It would be an endless task to review even the works of tolerable merit in this class, which have issued from the presses of New-England alone. Here we are proud to mention the works of Jonathan Edwards, a man, whose powers of mind need not have bowed before the genius of Locke or of Hartley, and whose theological research, in a remote part of an unlettered country, would have been considered creditable to any divine surrounded with learned libraries, and aided by the intercourse of men of erudition. But we refuse to enter this field of literary history, because it is perhaps not only the best known, but would be also less generally interesting.

Neither shall we trespass upon the ground of that respectable and industrious society, which has already published several volumes of historical collections; for their objects are rather archæological than literary, and extend to the earliest periods of our history, which are so remote, as to furnish little for our review. Still, however, we shall be happy to avail ourselves of their aid, and we especially solicit information, and suggestions on the subject of early American authors, which we doubt not their

inquiries have abundantly enabled them to give. It is of no small importance to the honour of our literary history, that notices and anecdotes should be collected of authors and their works, before all their cotemporaries, or their immediate descendants, shall have left the stage. The fame of some men, whose works really deserve not to be forgotten, lives now chiefly in the recollections of their personal acquaintances. It will be our pleasure to revive, guard, and magnify their worth; and if in the great republic of letters their dignity should be still thought inconsiderable, it should be remembered that the emoluments of literature also were then inconsiderable, and the prospect of fame, from our intercourse with Europe, exceedingly obscure. Literary men have always, in this extensive country, been too widely separated, to enjoy the advantages of lettered intercourse. There has been little to excite emulation, nothing to generate an *esprit du corps*, and the hope of posthumous fame has, from our remote situation, always been too faint to stimulate to solitary exertions.

It does not come within our plan to review works, which have appeared since the revolution, unless they are recommended by some peculiar, or hitherto unnoticed excellence. Within the last thirty years many domestick magazines and reviews have taken upon themselves the trouble of giving an account of works, as they appeared; but these journals, enjoying only a temporary and local importance, which it was necessary to preserve by not offending, have almost invariably praised without discrimination, and thus, as we think, kept our literature in a state of imbecility, or rather tinc-

tured it with a vain and presumptive spirit, not unlike that of a young, and ignorant pedagogue. Nothing seems at present to be in the way of our gradually taking a rank in the scale of literary nations, but our avarice; and the extraordinary opportunities we have had of making money, as it is termed, are at least some apology for our immoderate love of gain. This is the sin, which most easily besets us, and debases much of the native generosity of literature.

‘Romani pueri longis rationibus assem
Discunt in partes centum diducere. Dicat

Filius Albini, si de quincunce remota est

Uncia, quid superat? Poteras dixisse, Triens. Eu!

Rem poteris servare tuam. Redit Uncia, quid fit?

Semis. An, hæc animos ærugo & cura peculi

Cum semel imbuerit, speramus carmina fingi

Posse linenda cedro, et levi servanda cupresso? *Ars. Poet. v. 325.*

From what we have said, it will perhaps be perceived, that the inquiries we shall make into former American publications, will relate chiefly to works of literature and scholarship. We shall not however entirely neglect works relating to this country, though published in Europe, by men who have lived or travelled among us. We are sensible, that we shall find much difficulty in procuring many books, whose titles and merit we know; and we particularly solicit printers, antiquaries, and men interested in the literature of this country, to furnish us with curious information, and with curious works. One of the objects of the Athenæum, which has been so liberally established in this town, is, gradually to collect all the American works of merit into one grand and accessible repository, and we

now formally renew the promise, which we have formerly made, that any books, sent to us for review, whether old or new, shall be faithfully deposited there. The time we hope is not far distant, when this town shall possess an institution, and a library, which need not shrink from a comparison with any in this country, and be worthy of commendation even in Europe. The spirit of literary encouragement seems to be at last awakened among us, and it is not too late to redeem our char-

acter. We can never in this country possess many of the luxuries and elegances of the fine arts, but we may learn to enjoy the more refined and loftier elegances of literature and taste. These can never be entirely debased by sensuality, never can be completely pressed into the cause of corruption. God grant that our expectations may not be disappointed, for we think we discern the dawn of better days. 'Novus sæclorum nascitur ordo.'

AMERICAN LITERARY AND PHILOSOPHICAL
INTELLIGENCE.

Col. Gibbs's grand Collection of Minerals.

ONE of the most zealous cultivators of mineralogy in the United States, is Col. George Gibbs, of Rhode-Island. And his taste and his fortune have concurred in making him the proprietor of the most extensive and valuable assortment of minerals that probably exists in America. This rich collection consists of the cabinets possessed by the late Mons. *Gigot D'Orcy*, of Paris, and the Count *Gregoire de Razamowsky*, a Russian nobleman, long resident in Switzerland. To which the present proprietor has added a number, either gathered by himself on the spot, or purchased in different parts of Europe. The collection of M. *D'Orcy* is particularly rich in the productions of the French mines: Such as the phosphates, carbonates, and molybdates of lead; the iron ores of Bangory, Framont, and the Isle of Elba; the silver of St. Maria and d'Allemont; the mercury of Deuxponts; a great variety of marbles, calcedonies and agates, quartz, calcareous, and other spars from France and different parts of Europe. The collection of the Count *Razamow-*

sky consists chiefly of the minerals of the Russian empire. It is particularly rich in gold and copper ores, chromates of lead, the native iron of Pallas, Beryls, Jaspers, &c. The Russian specimens alone are about six thousand in number. The remainder are chiefly German and Swiss. To these Mr. Gibbs has added all the newly discovered minerals, a complete collection of English, Swiss, and Italian specimens, including the ancient marbles, porphyries, &c. the muriates and carbonates of copper from Chili; the spinel and oriental rubies, of which this is the third complete collection existing. Also, a large geological collection. The whole consists of about twenty thousand specimens. A small part of this collection was opened to amateurs at Rhode-Island, the last summer, and the next, if circumstances permit, the remainder will be exposed. In giving this account of a collection, so much wished for in the United States, it may be justly acknowledged, that it is principally by the assistance of the savans of France, that it was rendered so complete; and that if it should prove useful to our country, the proprietor will share the

pleasure with *De d'Aumont*, *Daubuisson*, *Struvo* and *Bournon*.

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Medical College of Maryland.

The legislature of Maryland, on the 18th of December, 1807, passed "An Act for Founding a Medical College in the City or Precincts of Baltimore, for the Instruction of Students in the different Branches of Medicine." This institution is established upon a liberal plan, and incorporated in perpetuity. It consists of a board called the *Regents of the College of Medicine of Maryland*, formed from the existing board of medical examiners for the commonwealth and the president and professors appointed by the act. It may hold a property to a value not exceeding thirty thousand dollars, exclusive of a lot and buildings. The regents may appoint professors and lecturers, who shall form one learned body, under the name of the *Medical Faculty*; with power to choose their dean, and to do what is necessary for conveying instruction and supporting discipline. The *Regents* must meet at least once a year. The faculty shall hold at least one term annually, to begin on the first Monday in November, and continue not less than four nor more than six months. At convenient times, commencements may be held, and degrees in surgery and medicine be granted, after due examination and other proofs of sufficiency. Each student must have attended each course of lectures at least once, and frequented the Classes of the College for two terms; and he must also have been privately and publickly examined, and have printed and defended a thesis, before he can be admitted to the honours of the College. The Professors appointed by the act, are, John B. Davidge, M. D. and James Cocke, M. D. joint Professors of Anatomy, Surgery, and Physiology. George Brown, M. D. Professor of the Practice and Theory of Medicine. John Shaw, M. D. Professor of Chemistry. Thomas E.

Bond, M. D. Professor of *Materia Medica*. William Donaldson, M. D. Professor of the Institutes of Medicine. The *Medical and Chirurgical Faculty of Maryland* are appointed the Patrons and Visitors of the College; and their President is declared to be the Chancellor.

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Baudelocque's Midwifery.

Dr. W. P. Dewees, who has been many years known to the public as an eminent teacher of midwifery at Philadelphia, and whose publications on that subject have gained a high degree of approbation, has lately presented to the publick "An Abridgement of Mr. Heath's Translation of Baudelocque's Midwifery." This abridgement is also accompanied by notes, which add greatly to the value of the work.

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Analysis of Balltown Waters; communicated by Dr. D. Hosack to Dr. Miller of New York.

Presuming that an accurate knowledge of the composition of Balltown waters may be of publick benefit, and lead to a more general use of this valuable article of the *Materia Medica*, I request the favour of you to give place in your Repository to the following analysis, which has been made in France by one of her most celebrated chemists. It may be proper to remark, that the water was carefully sealed at the Spring, and conveyed by a gentleman who had been in the habit of drinking it. He observes, "On my arrival at Paris, I drank two bottles of water, and found no difference in the taste or effect from that experienced last year at Balltown, from which I conclude that it suffers no alteration from transportation." Analysis of a bottle of Balltown water, containing twenty-five ounces :—1. Carbonick acid gas, or fixed air, three times its bulk. 2. Muriate of soda, or marine salt, thirty-one grains. 3. carbonate of lime, supersaturated, twenty-two grains. 4. Muriate of magnesia, twelve and an half grains. 5. Muriate of lime, five grains. 6.

Carbonate of iron, four grains.—The chemist proceeds to add, “No mineral water of our continent is so rich in saline substances of this sort. That of Vichy, which is in great repute, does not contain more than the *tenth of a grain* of the carbonate of iron to a bottle; while that of Balltown contains *four grains*: And it is chiefly to the iron that these waters owe their tonic and deobstruent qualities. Another advantage of the American mineral water is, that by its gentle cathartick operation, it is no less calculated to evacuate bile, than to give tone to the vascular system. On these accounts it is a valuable

remedy in a great variety of diseases of debility, and appears to be formed by nature in the best possible proportions to give it efficacy.” He adds, “I have no doubt, when known, it must become an important object of commerce.”

Two inferences worthy of notice are to be deduced from the above analysis of this powerful chalybeate; that in some diseases, as in consumption of the lungs, it has hitherto been improperly employed; but that there are also many others, for which it has not been generally used, and in which it promises to be of great value.

FOREIGN LITERARY AND PHILOSOPHICAL

INTELLIGENCE.

‘London, Nov. 1807.

Mr. Thelwall commenced on Monday the 26th, at the Institution for the Improvement of English Oratory, and the Cure of Impediments, a course of miscellaneous lectures on the genius, composition, and utterance of the English language, and on the means of improving our national elocution; including strictures on the causes of the customary defects in reading, recitation, publick speaking, and conversational delivery; with criticisms on the elocution of the senate, bar, pulpit, and stage, and sketches of several of the most celebrated characters of the present, and the preceding generation. The lectures are to be accompanied with readings and recitations from Milton, Shakespeare, Dryden, Johnson, Sterne, Goldsmith, and other celebrated writers; and with oratorical and critical dissertations on literary and historical subjects, and upon such interesting topics of a temporary and popular nature, as do not unnecessarily involve any disquisitions or considerations of party politicks.

The Rev. A. Murray is employed in preparing an Account of the

Life and Writings of James Bruce, esq. of Kinnaird, to which will be added, an appendix of original papers, illustrative of the Travels to discover the source of the Nile. This work is expected to make one volume in quarto, and will be embellished with a portrait of Mr. Bruce and fourteen other engravings.

The world has been gratified during the current month with the appearance of a comet, which has been distinctly visible with the naked eye, after sun-set. Perhaps we cannot do better than present our readers with an extract of a letter received from that indefatigable observer, Mr. *Capt. Lofft* of Troston, near Bury:

“I hope you have seen the beautiful and glorious comet; we saw it on Tuesday evening, the 6th instant. Its light was so intense, that it bore exceedingly well a reflector with a power of one hundred, and a small field of view. But it appeared best in an achromatick of Dollond’s, with a field of view very considerable and in an excellent night glass of the late Mr. Dunn’s, the astronomica-lecturer. I find no Comet that resembles it,

but that of 1647, which however cannot be it, if this has its direction northward. In coming to its node, after it passes its perihelion, if it is now approaching it, as I at present believe, it will pass I think considerably near to our earth, as it first became visible nearly on the opposite side of the earth's orbit."

In a letter to Mr. Phillips, dated the 19th, he observes :

"The Comet now visible is so much the finest of any observable in England for thirty-eight years back, that I think some account of it cannot be unacceptable. It was first seen, as I understand, on the 30th of September, near γ Libræ. It seems then just to have passed its guiding node. The Rev. T. Rerough, of Thorngate, near Bury, saw it on the day following. On Thursday the 1st of October, and on Saturday the 3d it was seen by Mr. Charles D. Leech of Bury ; on Sunday by several. We did not see it here till our attention had been called to it by a letter from Mr. John Mills, of Bury, and another from an astronomical correspondent then in London. Consequently we saw it as soon as the clouds broke on the Tuesday evening, at 6^h. 25' solar time. The nucleus was very brilliant and well defined, of a pale gold colour, very little inferior in lustre to Arcturus, and exceeding him in apparent magnitude to the eye. With a very good three and a half foot telescope of Dollond's, with a power of about 50, and a field of view of 2°, the nucleus had a very sensible apparent magnitude, I think not less than 40", if not 1'. With an excellent night-glass of Dunn's, the field of which is 4°, the train at eight in the evening, when clear of the twilight, considerably more than filled the field. As it comes to us from the opposite side of our orbit, nearly to that in which our earth is at present, if it were then a diameter of the orbit distant from us, the train under an angle of 6° would be full ten millions of miles in length, and its breadth, which I have rather enlarged, was about

one-eighth of its length, or about 45'. If its head had 40" diameter, at that distance it would be full four times the diameter of our earth. Last night, and the night before last, its coma appeared very dilute about one degree and a half in length ; something must be allowed for the great light of the moon ; and also (which is more) its diminution of angular distance from the sun, by which its train is seen less obliquely. Its nucleus remains brilliant, and bordering on a gold colour. The train on Tuesday the 6th was bright gold colour near the Comet, fading off in a silvery brightness, and terminating in the thinnest white fume. I do not draw ; and if I did, the finest mezzotinto would be far from doing justice to the lucid distinctness and delicate beauty of its appearance. It was perfectly conspicuous even to the naked eye on the 6th, and very beautiful even with a power of one hundred, as seen by Matthew Lofft's reflector, which has a field of about thirty-two minutes."

In another letter, dated the 20th, he says :

"Last night it was very beautiful, and the nucleus exceedingly brilliant, with a very sensible and well defined magnitude. I observed an occultation of a telescopic star, by the head of the Comet, which was near γ Herculis, it appeared bright at about 30" distance from the preceding limb of the Comet, and disappeared at once without apparent contact, a little short of that distance, as a fixed star does, when it suffers an occultation by \mathcal{U} , or $\ast \frac{1}{2}$. This is a very curious phenomenon, and proves the density of the head of the Comet. It was quite otherwise with the Comet of 1797, which had no discernible nucleus. I could not make the apparent diameter of its nucleus last night, less than 3'. Train 20 or 25' broad, and 1° 30' fully in length. It bore the diminution of light from approaching the horizon better than γ Herculis. The apparent path of the Comet has described since the 1st of October, 16° declination, 14° 4' right

ascension. This results from a mean between two observations, taken one by me, and the other by Mr. Charles D. Leech, of Bury, and which differ only 20' in right ascension, and 1° in declination. Right ascension at eight last night, 24° 5° north declination 19°. Comet 1° nearly below γ Herculis."

On the 25th Mr. Lofft communicated some further observations:

"There was no opportunity of observing the Comet here on Thursday or Friday night. A very fine one Saturday night. Tolerable this night. Yesterday evening it appeared in forty-eight hours to have advanced more than 10 deg. in declin. and about 3 in right ascension. Nucleus very brilliant, and train exceedingly so. Fully 4° in length, about 1 broad, fanning out and incurvated upwards, with a shorter branch extending on the upper side. A fine meteor was visible in the field of the telescope on Saturday, with the Comet for a second or two. This night it appears nearly stationary in N. declination, and retrograde in right ascension. It seems by these and all circumstances, to be turning round in its orbit, and to be passing its perihelion.—Position, Sunday night, 25th of October, W. of ξ Herculis, and above it about 1°."

We have singular satisfaction in being able to announce the prospect of the immediate establishment of a third Publick Library, or grand literary depot, in the metropolis. Its site will be the vicinity of Blackfriar's-bridge, and it will be especially calculated to accommodate the centre of the metropolis, as it is considered that the Royal and the London Institutions adapt themselves more particularly to the west and east ends of the town. It is intended to include a valuable and extensive library, an arrangement for lectures on the different branches of philosophy and science, and commodious rooms for reading the foreign and domestick Journals, and other periodical works. The number of proprietors is to be twelve hundred; and their subscription, twenty guineas. The

number of life-subscribers to be six hundred; their subscription, ten guineas; and that of annual subscribers, two guineas.

The Jews in London have lately printed a small volume in Hebrew and English containing a collection of their prayers, and the service used in the synagogues. It appears that the Hebrew language is on the decline among the English Jews, and that they cultivate a study of the language of the country in which they live, considerably more than formerly.

When the late Mr. *Gilbert Wakefield*, published his *Proposals for a Greek and English Lexicon*, a gentleman who had for a considerable time been employed on a similar work, desisted from his labour, on the supposition that Mr. Wakefield's work was ready for the press. But as it appears from Mr. Wakefield's *Memoirs*, that he had not proceeded much further in the collection of materials than his interleaved *Hedericus*, which has been destroyed by fire, that gentleman has now resumed his own work, and will in a short time present the publick with a copious and accurate Greek and English Lexicon.

Mr. *Carpenter*, author of *Observations addressed to Grand Juries*, has nearly ready for publication, *Reflections*, that have suggested themselves from the *Journal of Messrs. Whitbread, Malthus, Rose, Weyland, and Colquhoun's Plans and opinions on the Subject of the Poor Laws*, with outlines of a new Plan for bettering the condition of the Poor, &c.

Dr. *Carey* has in the press, a new edition of his *Latin Prosody made Easy*, with considerable additions and improvements, particularly in the part which treats on the different species of verse. An *Abridgement*, for the use of schools, will be published at the same time with the larger work.

The love of literature seems to be gaining ground daily in Ireland, and particularly that class of it which will tend ultimately to make its provinces more frequented and better known, which will not only

excite the attention of the stranger, but point out natural beauties and curiosities, unexplored even by the native. The general topography of the country has received partial illustration from the Statistical Surveys of the counties of Dublin, Wicklow, Kilkenny, Queen's County, Cavan, Armagh, Monaghan, Meath, Down, Londonderry, Tyrone, Donegal, Sligo, Leitrim, and Mayo, which have been already published, and the recent writings of Sir John Carr, Miss Owen-son, and Sir Richard Hoare, have augmented our knowledge of the sister island in no inconsiderable degree.

Denmark.

The learned have long doubted the existence of a printing-office, said to have been established by the celebrated astronomer Tycho Brahé, in the island of Huen, or Ween, in the Sound, in the Observatory of Uranienburgh, erected for him on that island by Frederic II. of Denmark. The existence

of this printing office is now proved by the following titles of two works, which Tycho Brahé caused to be printed at Uranienburg. They are both in quarto, and one is entitled, "*De Mundi Ætherei recentioribus Phænominis, liber secundus. Uraniburgi in Insula Hellesponti Danici Huena, imprimbat auctoris Typographus Christophorus Weida, Anno Domini, 1588.*" The title of the other is "*Tychonis Brahé Dani Epistolarum Astronomicarum liber primus. Uraniburgi ex officina Typographica auctoris. Anno Domini 1596.*" In the last work, are found many letters from Tycho Brahé to the Landgrave William of Hesse, wherein he mentions the printing office, and the paper mills, he had established at Uranienburgh; and in the latter work is an engraving on wood, of the house in which this printing office was established.

CATALOGUE OF NEW PUBLICATIONS FOR JANUARY.

Sunt bona, sunt quædam mediocria, sunt mala plura.—MART.

NEW WORKS.

The Columbiad, a poem, in ten books. By Joel Barlow. 1 vol. royal 4to. Illustrated with a portrait of the author, painted by Fulton and engraved by Arthur Smith, and eleven engravings on the following subjects, painted by Smirke, and engraved by English artists. 1. Hesper appearing to Columbus in prison. 2. Capac and Oella instructing the savages in agriculture and the domestick arts. 3. Camor killed by Capac. 4. Inquisition. 5. Cesar passing the Rubicon. 6. Cruelty presiding over the prison ship. 7. Murder of Lucinda. 8. Cornwallis resigning his sword to Washington. 9. Rape of the Golden Fleece. 10. Initiation to the Mysteries of Iris. 11. Final Resignation of Prejudices. Philadelphia, C. & A. Conrad & Co.

Select Sermons on doctrinal and practical subjects. By the late Samuel

Stillman, D.D. Comprising several sermons never before published. To which is prefixed a biographical sketch of the author's life. 8vo. pp. 408. Price \$2 bound. Boston, Manning & Loring. 1808.

The Pharmacopæia of the Massachusetts Medical Society. Published by E. & J. Larkin. Greenough & Stebbins printers. 12mo. Price \$1.

Tables of the Pharmacopæia of the Massachusetts Medical Society. Containing, 1st. Table of the proportion of Antimony, Opium, and Quicksilver in some compound medicines. 2d. Posological and Prosodial Tables. 3d. Two Tables of ancient and of systematick names. Also, a Sheet Table of ancient and systematick names. Published by E. & J. Larkin. Price 25 cts.

The Boston collection of sacred and devotional Hymns, intended to accommodate christians on special and stated

occasions. Boston, Manning & Loring. Price 62 cents bound.

Unitarian pieces and tracts, No. 1. A discourse on the right, duty, and importance of free inquiry in matters of religion. Delivered Nov. 1, 1807. By a member of the first society of Unitarian Christians in Philadelphia. 8vo. Philadelphia, Thomas Dobson.

The Mercuriad, or Spanish practice of physick, a tragi-comedy in five acts, in prose: being a burlesque on the excessive use, and an exposition of the malignant effects of mercury, introduced into the modern practice of physick. By a friend of mankind. Lansingburgh, N. Y.

The Lady's Cabinet of Polite Literature, containing a selection of the most delicate and refined airs, songs, poems, and various other miscellaneous productions, in verse and prose. Vol. I. The Lute, consisting of songs. Boston, Russell & Cutler. Price \$1.

On the worth, and loss of the soul: a sermon, delivered at Ipswich, on a day of prayer, August 4, 1807. By Joseph Dana, D.D. one of the ministers of that town. Newburyport, E. W. Allen. 8vo. 1808.

A Sermon preached at Northampton before the Hampshire Missionary Society, at their annual meeting, Aug. 27. 1807. By the Rev. Samuel Taggart, A. M. Pastor of the presbyterian church in Colrain. Northampton, W. Butler.

Worlds Displayed, for the benefit of young people, by a familiar history of some of their inhabitants. Boston, Lincoln & Edmands. 1807.

The Approved Minister. A sermon preached October 28, 1807, at the ordination of the Rev. Enoch Pratt, to the pastoral care of the West Church and Society in Barnstable. By Thaddeus Mason Harris, Minister of Dorchester. Boston, Lincoln & Edmands.

A Thanksgiving Sermon, delivered before the Second Society in Plymouth, November 26, 1807. By Seth Stetson, minister in that place. Boston, Lincoln & Edmands.

A Sermon preached at Hatfield October 20, 1807, at the opening of Hatfield Bridge. By Joseph Lyman, D.D. pastor of the church in Hatfield. Northampton. William Butler.

A Sermon preached July 22, 1807, at the funeral of the Rev. Alexander Macworter, D.D. senior pastor of the Presbyterian church, in Newark, N. Jersey. By Edward D. Griffin, A. M. surveying

pastor of said church. New-York. S. Gould.

A sermon on the subject of Sanctification. By John Peak, minister of the gospel in Newburyport. 8vo. pp. 32. Newburyport, W. & J. Gilman. 1808.

Six Essays on the subject of laying a tax on dogs; addressed to the legislature of Pennsylvania. By Joseph H. Fleming. Philadelphia.

Catalogue of masters and misses, who have, at any time, belonged to the academy in Portsmouth, N.H. kept by the Rev. Timothy Alden, jun. Portsmouth, William Treadwell. pp. 12. 1808.

NEW EDITIONS.

The 3d and last volume of Boswell's Life of Johnson. 1st American, from the 5th London edition. 8vo. Boston, Andrews & Cummings and L. Blake.

No. X. and Vol. V. of Shakespeare's Plays, containing the three parts of King Henry VI. and King Richard III. 12mo. Boston, Munroe, Francis, & Parker.

Self-knowledge: a treatise, shewing the nature and benefit of that important science, and the means to attain it: intermixed with various reflections and observations on human nature. By John Mason, M.A. To which is now prefixed, for the first time in an American edition, Memoirs of the author. 12mo. 75 cents. Boston, Munroe, Francis, & Parker.

The Sorrows of Werter. Translated from the German of Baron Goëthe, by William Render, D.D. To which is annexed, the Letters of Charlotte to a female friend, during her connection with Werter. 12mo. Price \$1. Boston, Andrews & Cummings.

An abridgement of a Serious Call to a devout and holy life, adapted to the state and condition of all orders of christians. By William Law, A.M. 12mo. 75 cents. Boston. Munroe, Francis, & Parker.

The Pleasures of Human Life, investigated cheerfully, elucidated satirically, promulgated explicitly, and discussed philosophically, in a dozen dissertations. By Hilaris Benevolus & Co., fellows of the London literary society of Lucorists. 12mo. 75 cents, boards. Boston, Oliver & Munroe.

A Serious Call to a devout and holy life, adapted to the state and condition of all orders of christians. By William Law, A.M. To which is added, some account of the author, &c. not before

published in any of his works. 12mo. \$1,25. Boston, E. & J. Larkin.

WORKS IN THE PRESS.

Mr. Charles Pierce of Portsmouth New-Hampshire, has put to press and will speedily publish Religious Cases of Conscience answered in an evangelical manner at the Casuistical Lecture, in Little St. Helen's, Bishop-gate-street. By S. Pike & S. Hayward. To which is added, the Spiritual Companion, or professing Christian tried at the bar of God's word. By S. Pike.

Messrs. Belcher & Armstrong, of this town, have in the press Poems by Robert Treat Paine jun.

Dr. Samuel Bard, who has been long known as an able and learned practitioner in New-York, and who has for some years past retired from the active duties of his profession, has now in the press of Messrs. Collins and Perkins, of that city, an interesting work entitled, "A Compendium of the Theory and Practice of Midwifery, containing practical Instructions for the Management of women during Pregnancy, in Labour and in Child-bed; calculated to correct the Errours and improve the Practice of Midwives, as well as to serve as an Introduction to the Study of this Art, for Students and young Practitioners."

Isaiah Thomas jun. of Worcester has in the press the following works:—

The complete works of the late Rev. Jonathan Edwards, President of the College of N. Jersey.—This work will be comprised in eight octavo volumes; it is publishing on an entire new type, and fine wove paper.

Whiston's genuine works of Flavius Josephus, the learned and authentick Jewish Historian, and celebrated Warrior.—This work be published in three octavo volumes, from the last Edinburgh Edition, printed in 1804.

Schrevelii's Greek Lexicon. This work will be completed in the course of the winter.

Brown's Genuine Dictionary of the Holy Bible; containing an historical account of the persons; a geographical and historical account of the places; a literal, critical and systematical description of other objects, whether natural, artificial, civil, religious or military; and the explanation of the appellative terms mentioned in the writings of the Old and New Testament; the whole comprising whatever is known concern-

ing the antiquity of the Hebrew nation and church of God—Forming a sacred commentary; a body of scripture history, chronology, and divinity; and serving in a great measure as a Concordance to the Bible—in two volumes. This valuable work has just been printed in Edinburgh under the immediate direction of Mr. Brown's sons, and has many valuable additions and corrections made by the Author previous to his death. A sketch of Mr. Brown's life is prefixed to this Edition.

WORKS ANNOUNCED.

W. Wells of this town, and W. Hiliard of Cambridge, propose publishing by subscription, "Novum Testamentum Græce e Recensione Jo: Jac: Griesbachii; cum selecta lectionum varietate." This edition of the Greek Testament will be an exact copy of that lately published at Leipsic, by G. J. Goschen, in two volumes small octavo. It will contain the Greek text as edited by the celebrated Griesbach, with a selection at the bottom of the page of all the various readings, which affect the sense or construction. This edition will be printed in one handsome volume octavo, The price to subscribers will be two dollars in boards; or it will be delivered in any kind of binding with the customary additional charge. A few copies will be struck off upon fine paper, royal octavo; price \$3,50 in boards.

John West, No. 75, Cornhill, is about putting to press, a Greek Grammar, in which the declensions of nouns and the conjugations of verbs are reduced to their most simple forms; the rules of contraction made concise, and the syntax and prosody complete: with an appendix subjoined. By John Smith, S.T.D. professor of Latin, Greek, Hebrew, and other Oriental languages, at Dartmouth College.

Snelling & Simons, and J. W. Armstrong, of this town, propose publishing by subscription, in a duodecimo volume, the dramatick works of Joseph Addison, consisting of Cato, Rosamond, and the Drummer. Price \$1 bound.

ERRATA.—Page 47, 2d line from bottom, for 'promotion,' read 'formation;' p. 48, 15th line from bottom, read 'demonstration.'

The following should have been subjoined to the piece on the use of printed discourses:—

"In the former essay we wish to correct the following errors: Page 454, 2d column, line 14 from top, for 'one's,' read 'one;' p. 455, 1st col. line 11 from top, for 'of,' r. 'or;' p. 457, 1st col. line 4 from bottom, for 'engaged' r. 'regarded.'